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Jesse W. Hoover

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## *The Bird With A Broken Wing*

Written by a Rescued Girl

It lay by the dusty roadside where the people came and went,  
But none looked down on the panting bird whose life was nearly spent.  
One woman did, but she hurried on with a sigh of helpless pain,  
For she said, "Poor bird with a broken wing, you can never fly again."

It fluttered in anguish all day long until the sun was set,  
And night came down in silence on the slopes of Olivet,  
But the Master who lay on the sod that night 'neath the trees and the  
open sky,  
Could not sleep for the sound that pierced His heart, of the dying  
birdling's cry.

As the glory of the morning was touching the eastern hills,  
He came to where the weary bird lay cold, and faint and still.  
He bent His head in compassion over the shattered thing,  
It was bruised, and broken, and dying; it could never soar or sing.  
He drew it from the tangled grass with a hand of healing power,  
And said, "You shall soar and sing for Me as bird never sang before."

He lifted it high on His blessed palm and it spread its wings to fly,  
And filled the blue Judean sky with a flood of melody  
Which echoed over hill and plain with such triumphant strain  
That men stood still to drink their fill and turned to drink again.

Then with wings that were strong and tireless as an eagle's on its way,  
It mounted up to the Throne of God past the gates of earthly day,  
And sang its song of liberty while angels stood in amaze,  
And took up the song as it swept along, and all Heaven rang with its  
praise.

The song of the bird with the broken wing is the song my heart is sing-  
ing:

The story of His matchless grace through all my life is ringing,  
Up out of the tangle of sin and shame His love hath lifted my soul,  
And the healing touch of the Son of God hath freed me and made me  
whole.

—Way of Faith.



## Post-War Readjustments

### "What a C. P. S. Man Looks for in Returning to his Home Church and Community"

Clair H. Hoffman

THE uppermost thing in the minds of C. P. S. men at the present time is, "When will I be released, so that I can again return to my home community?" For some of these men it has meant being away from the home community, the home church, for a period of three and four years. Many of these men have grown immeasurably more than they would have at home and in making this readjustment of coming home it will require good mutual understanding among all. We do not expect missionaries to return from a foreign field exactly the same as they left us years before. The same can be said of the C. P. S. man.

Briefly summarized, the C. P. S. man will look for (1) First and foremost, Spiritual guidance and inspiration, presenting the gospel of Christ in a clear and vital way. Christ came that all might have life and that more abundantly. (2) Secondly, each man will look for opportunities of fellowship and a sincere welcome back. Those who were gone need to be reassured that they were missed and are wanted. A welcome, preferable without much ado, in which Christ is the center of focus. (3) Then too, the church needs to continue providing to all opportunities for study of God's Word with the view of strengthening the historic position of our Church. (4) There should be frank discussions of mutual weaknesses, an eagerness to try to understand the position which a fellow-member has taken, even though it might conflict with our own ways of thinking. (5) Some returning men will need financial aid to become reestablished. Materially they have given of valuable time and resources while the folks at home have reaped abnormal profits. Some congregations are setting aside a lump sum figured on the basis of length of service. Others are providing long term loans at a low rate of interest. Many of the men will be able to use this to a good advantage. (6) But we should add, the church owes its men opportunity rather than charity, except, of course, in special cases. The church should hardly be asked to buy or pay for loyalty to conscientious convictions. These cannot be genuine and at the same time purchasable. (7) We would like to suggest that it might be a fine idea if our church paper (Evangelical Visitor) would list periodically job vacancies or farm vacancies, which could be filled by returning men who are indefinite as to what they will do. (8) The big problem

of finding a place to live will confront many returning C. P. S. married men. If local church committees would investigate this problem and would have a place to offer to their various returning members, it will definitely make coming home more enjoyable. In many cases it may be hard for a C. O. to rent from a person not in sympathy with him, and he may have to depend upon a person owning property that is a church member. (9) And then in this adjusting period everyone will need much sympathetic understanding to compensate for the years they have been out of touch, to a large extent, with each other and the church.

Returning men loyal to the church should humbly take their place in the church, attend services, unless unavoidably detained, accept assignments in the work of the church, and offer the church the benefit of new ideals and newly developed talents. Every returning C. P. S. man should furnish the church with constructive ideas and leadership in a program of preparedness in the event of universal military training and future wars. The C. P. S. men should be shining lights in the church and community for the way of peace.

In returning we all should realize that the church has been our faithful friend during our absence and has carried the load which now must be borne by all alike. We should give complete support to the church; spiritually, morally, and financially. Our behavior in and out of church circles should be such that God might be glorified. We cannot tolerate an undercurrent of tension and conflict which often exists between certain members and groups in the church. This curbs the effectiveness of the church's message and weakens the fellowship within the church.

It is everybody's privilege to help bring together both the home group along with the returning men. It may require earnest prayer and much love. Problems will melt away when viewed in the light of our Lord's eternal kingdom. May God grant the leaders of the church, the individual members, and the returning men, much grace to face this readjustment period confidently.

#### Famine Crisis

One of the blackest chapters in American history is probably being written today. In a world of starvation America is still stuffing itself. We are not living up to promises of relief, insufficient in the first place. All too little thought is being given to the continuing nature of the crisis.

We have been falling behind at the rate of more than 100,000 tons a month on food shipments to famine areas. Having promised a million tons a month for relief export, we are now (as of May 1) 512,000 tons in the red.

**Proposed Resolution for Action by National and Local Organizations (Suggested by Food for Freedom)**

Because millions face famine now and in the months to come; because food shipped from the United States has not been proportional to the needs or to what we could have provided; because we are convinced that most Americans are prepared to make real sacrifices to end starvation; and because this is necessary for the establishment of peace: WE URGE our government not only to double, where possible, its famine emergency program of immediate shipments, but also to increase production of foods needed for relief and to obtain, by requisition if necessary, for purchase by other governments and UNRRA, a much larger proportion of our abundant food supply than has been made available during the past year, and to provide for consumer rationing to assure fair distribution at home of any foods made scarce by this action, at the same time safeguarding the interests of farmers, workers and employers who may suffer disadvantage by this all-out effort to stop the march of famine.

#### Starvation in Germany

When the Allied armies swept into Germany and discovered mountains of corpses of people starved to death in concentration camps, the world rightly revolted against this final demonstration of Nazi barbarity. The men responsible were hanged. Today, as for virtually the past year, the victorious allies rule Germany, and the greater part of Europe. Yet today there is greater and far more widespread hunger throughout Europe, than at the height of Nazi rule. Millions of Europeans are already close to the "Belsen" ration of 800 calories a day, as compared with the 2000 regarded as a minimum for health, and the approximate 3000 of the average American.

—New York Times.

#### Famine in India

According to official information, unless India can obtain 4,000,000 tons of cereals which it must have, anywhere from 5,000,000 to 15,000,000 people will lose their lives in the months ahead. The famine is due to three main causes: (1) sequence of cyclone, tidal wave and drought; (2) cessation of large imports of rice from Burma for a period of six years, owing to the Japanese aggression; (3) the absence of food reserves.—Selected.

A refugee is a person who left his country of origin because of persecution or fear of persecution or because he was out of sympathy with the regime; a displaced person is one deported from his country of origin as a result of action by an enemy power, particularly for forced labor or political reasons.—Selected.

Helping people to help themselves resolves itself in Yugoslavia to providing only the wherewithal. . . . These people have a bottomless capacity for perseverance.

—An UNRRA Observer.



## At The Crossroads

REPEATED warnings have been going out, with increasing frequency, concerning the tragic dilemma in which modern civilization finds itself. We stand at the crossroads. Invention, scientific development and technological progress have opened to our amazed minds altogether undreamed vistas of possibility for the comfort, security and convenience of man. But the overwhelming probability points toward a complete breakdown and virtual annihilation of modern civilization. One of the leading scientists in the development of atomic fission recently said: "I am a frightened man, myself." He spoke not merely for himself, but as he said for virtually all his associates who worked with him. And he likewise speaks for the statesmen and political leaders of the world. They too are frightened, but are not so frank to admit as much. Everywhere there is consternation at the inconceivable physical power made available, to men without adequate moral and spiritual resources to use it beneficially. The alternative points unmistakably to self-destruction.

It is trite to recall the amazing developments of the past few years. In a couple generations more changes were made than in all the thousands of years of human history preceding. And the tempo of things is on a swift and constant increase. In the dizzy speed of our streamlined age it is little wonder that the Church has had its problems. Perhaps it is rather more strange that the effects of this age have not been more disturbing of the life of the Church. For it has been difficult in every age to find the effective methods of maintaining the principles of the Christian faith in the midst of a largely unsympathetic world; while at the same time refusing to become so isolated from the world that no conclusive witness could be made against its ungodliness.

The church has always faced the necessity for adjustments. The difference in this generation is simply the dizzy speed with which we are called to make such adjustments. There is a parallel case again in the physical world. Another of the scientists has remarked that "man is asked to adjust himself to an Atomic Age before he has caught up with, let alone mastered, the age ushered in by electricity and steam." We are moving at incredible, breath-taking speeds, in every sense. And we are in grave danger of completely losing our balance and control.

It is not strange, then, that a number of changes have clamored loudly at the threshold of the Church. Nor is change to be deplored. Any living organism goes through constant progressive change. To remain static is to die in the physical realm. But it is likewise true that living



organisms cannot tolerate too sudden and too drastic changes. Such violent variations are also almost certainly destructive of life.

It is scarcely necessary to draw the spiritual parallels, or analogies. We know religious bodies who have made it their avowed purpose to remain just as they were fifty or a hundred or more years ago. And we know the state of their spiritual life. We also know religious groups that were so radically responsive to every whim of diversity that there is no semblance of difference from the life of the pagan world about them.

One of the most difficult of man's achievements is proper balance. And balance requires something stable and fixed somewhere against which to posit an equilibrium. In the spiritual realm God has foreseen the inherent necessities of men. He has provided the sure foundation in the Word. It is the only unwavering, unchanging, stabilizing verity which we know. By it we discern the mind of God in-so-far as He chooses to reveal Himself to us. By it we discover the true status, and the potential worth of man. By it we try the spirits whether they be of God. By it we learn of the marvelous plan of redemption from irretrievable loss. By it we discover the only true satisfaction known to men, in a life that is hid with Christ in God. And by it we shall finally be judged at the last.

But all of us are aware also of the wide divergence of understanding and interpretation of the Bible itself. Amid the babel of voices it is not peculiar that inquiring minds are sometimes sorely perplexed. But probably one of the greatest omissions in the life of the ordinary person, even of the average Christian, is the lack of taking time to allow God to speak directly through His Word. We might be surprised at the degree of unity in understanding and application of the principles of godliness, if Christians would once seriously, consistently and persistently apply themselves to a study of the Word alone. God is not the author of confusion. The trouble is that too much of personal prejudice and selfish motive enter into even the teaching of the Word.

There is only one, conceivable reason that Christians should associate themselves in organized groups: to foster unity of spirit and understanding as well as effective unity in service. When the divergences within a group become so great that strife and contention are gendered rather than unity and fellowships inspired, the only real purpose of organizational structure is frustrated and annulled.

Let no one mistake the inferences. We are not suggesting that further divisions are desirable. Christendom is far too much divided already. But there is no use in evading clear issues. There has been entirely too much loose talk about our Church splitting over certain applications of principles clearly taught in the Word. And unless we have a mighty baptism of love, and a genuine revival of willingness to "submit one to another in the fear of God" we stand in jeopardy of stumbling into that which we so much deplore.

Our concern should rather be to discover more effective ways of promoting true unity of the Spirit in the bonds of peace. The first thing needed is much more of burning out of the old carnal nature, a dying out to self, and a genuine and unreserved yieldedness to the whole will of God. We talk much about consecration, but too much of it is dedication to our own whims. We talk much of the liberty of the Spirit, and do not realize that much of it is giving occasion to the flesh. We plead the rights of individual conscience, when too often we make room for the spirit of insubordination.

Without question our Brotherhood is at a crossroad. Unless we can by the grace of God achieve a greater sense of essential unity we cannot maintain the spiritual values which we have so much cherished. Our compromises of the doctrine of non-resistance have proceeded so far that it is very doubtful whether we can establish a tenable position which will be possible to maintain in the face of the greatly increasing pressure of militarism. We have so far compromised the principle of separation in its several applications, that we are imminently threatened with complete collapse of all standards. We have compromised the teaching of sanctification until the actual standards of so-called sanctified experience do not measure up to the clear principles of a truly justified experience. And it is a great shock to some of us to discover how far we have compromised even more basic and vital principles of faith. When we allow questionings concerning the Creation account, doubts of the virgin birth and deity of our blessed Lord, reflections on the purity of the blood of our atonement, and denial of the necessity for genuine miraculous transformation by the mighty power of God—when we allow questionings of such vital matters, and permit injections of doubt with impunity by those in positions of influence, we are farther down the road of compromise than we think.

We are near the convening of our seventy-sixth annual General Conference. One of the primary functions of General Conference should be the fostering of common understanding, faith, purposes

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## TRUMPETS OF UNCERTAIN SOUND

"**W**HAT does that trumpet mean? Who is blowing it?" I seem to hear an Israelite say. "Where is he located? Where is the enemy? Is the hand of God upon the trumpeter for victory in the host, or is a traitor blowing the trumpet?" All is uncertainty and confusion in the camp. Order is absent. The enemy takes advantage. Liberty and blessing are fled.

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle." (I Cor. 14:8) Just what could be a more sure signal for defeat in the camp? At first there will be great alarm because God's militant church knows very well the enemy is alert, filled with cunning strategy. But if the uncertain sound continues for a long period of time, the effect is quite opposite. The ears become accustomed to the sound. The keen senses are now stupefied. The perspective is changed, the mind darkened, and we take it as the unavoidable course of events, that the enemy has come in and robbed us of our riches and liberty. Then we come to the conclusion that we are living in such dark days and that it has all been prophesied that it should come to pass this way. So our responsibility is nicely cleared. Now we'll sit and wait till the judgement day to see how it will all turn out. God have mercy upon us!

"And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies." (Num. 10:9) The true church is a militant church. She has a powerful foe but an all-powerful Captain. Martin Luther sang, "We will not fear for God hath willed his truth to triumph through us." We have contempt for a state of mind that fears nothing, sees no danger, sounds no alarm. Note in the verse; the sounding of alarm is one condition on which remembrance before the Lord and salvation are promised. Brethren, the enemy has certainly oppressed us; He has taken far too much spoil. We shall never regain all. But what has God spoken? Blow an alarm with the trumpet. He will remember. He will save, Praise His name. Indeed a promise to stand upon. Search the Book. Where God's people enjoyed great victories over the enemy, the trumpets were blown with certainty. We say God's ancient people shed the blood of their enemies, and they did. But their outstanding weapon when in God's favor was the trumpet of the Lord. When the United States of America dwells in God's favor and has the Lord's trumpet as her weapon that will be time enough to con-

sider joining her armies. Joshua and Gideon are outstanding examples of men who subdued great enemies with the trumpet. Did God fail to keep that promise given at Sinai? He will not fail us today if the trumpet sounds the alarm with certainty.

We express our highest appreciation, honor and respect, for our trumpeters who give forth a certain sound. Blessings and rewards eternal shall rest upon their heads. We believe that they possess the witness from Heaven even now that they are "certain sound" trumpeters. Likewise we feel the uncertain sound trumpeter knows that his trumpet sounds confused tones. But he keeps doing his best to gain attention, while not giving the true warning.

These trumpets were used not only in war, but also in worship. The sound needed to be certain there also. Does not this present hour demand the certain sound? Yes if ever it did, we need it now in this crisis hour of human history. Yet our hearts are deeply pained at the discordant tones of trumpets today. We are alarmed over the great amount of questioning being done by the Lord's people. The real cause of this questioning is that there are those who have been blowing a cracked trumpet giving an uncertain sound. It has been declared positively by these blind leaders of the blind that the redeemed do forget the time or cannot tell of a time when their new birth took place, but still they are the Lord's children.

Let us ask the nation of Israel if they remember of a time when they were delivered from Pharaoh through the ten plagues and by sprinkled blood, led by a pillar of cloud and of fire, crossing the Red Sea dry shod. Then they sang the song of Moses as they saw the enemy corpses floating to shore. I feign I hear them very faintly say, "Yes, we were slaves in Egypt. It was a miserable life but how, when or why we were delivered and now enjoying Caanan, we do not remember. We cannot recall any thing of it."

Or did I hear you say that? Uncertain sound trumpeter you had better investigate your location! It might surprise and enlighten you. I would really like to meet the person who has crossed the Red Sea in his sleep, passed thundering Sinai still unconscious, then waded the Jordan ford while dreaming, even though it was overflowing its banks. If I could really meet you in Caanan, I would sit and learn at your feet.

How often Israel was enjoined of God to remember their deliverance from Egypt! That was one great purpose of the passover feast. Yet there are those who say today

that people are getting delivered, but cannot tell of a time or place where it occurred. Of course they cannot when they are still in Egypt. But let them cross the Red Sea dry shod and you will hear from them. This was to be a beginning of days, months and years, a new calendar to Israel. And it will be no less to us. There are folks who tell us they took one big leap from Egypt to Caanan and never placed their foot in the wilderness. That is quite a story to believe. But now we are told to believe that they are making it out of Egypt and it is such an infinitesimal affair they do not even remember about it. I know we are living in a fast age but when it comes to faith we had better stay by the old paths and not say like Israel once said, "We will not walk therein."

I recently spoke to an unsaved neighbor about his soul. He seriously said, "I don't remember anything that happened to me before I was born in the world, and I don't expect to remember anything that happened here after I am gone." You say he is an infidel, and maybe he is. How much better is it to declare that a conscious being, possessed and endowed with God-given sensibilities, could one day pass from spiritual death with all its dreadful meaning under the power and servitude of Satan, to life, eternal life, joyful union with Jesus Christ without knowing it? Do you tell me all that occurred one day and there is no remembrance of it? Cracked trumpets! We disdain the heathen teaching of transmigration of soul. But Jesus Christ looks on this in His Church with greater contempt.

What issues are involved in the new birth! First is conviction of sin, wrought by the Holy Ghost through the means He employs. The uncertain trumpeter says that if a child is born again early enough in years this is unnecessary. "Now we know that what things soever the law saith, it saith to them who are under the law that every mouth may be stopped, and all the world may become guilty before God." (Rom. 3:19) I was part of the world when I was a child. I became guilty although I had as good Christian training as any. I still remember how guilty I felt and was. We believe the innocent child is covered during his innocence by the blood, through the faith of the believing father or mother or both, according to I Cor. 7:14. But when conscience is awakened, there is consciousness of guilt or sin. It is true that their hearts are often very tender. And it is far better they are. But in the light of His holiness, which they often sense more keenly than older people, there is sorrow for this sin-consciousness.

This brings us to the second step, repentance. Does a little child need to repent? And will he soon forget it, if it is genuine? I find no exceptions in the Word  
(Continued on opposite page)



# MODERNISM NOT MODERN

W. A. Candler

THE attraction of what is called "Modernism" is its name. Its proponent's lust for that which is "the latest." They talk much of progress because they think it consists in leaving behind matters regarded as settled and embracing that which is new and untried.

It may help some of this sort of minds to discover that modernism is not modern at all. As far back as A. D. 150 Celsus, a Greek eclectic philosopher, brought forward about the same objections to Christianity which our modern rationalists are now proclaiming as the assured results of scholarship. His work was entitled "A True Discourse", and was overwhelmingly refuted by Origen. Indeed, we know nothing of the writing of Celsus except the abundant quotations made by Origen and overthrown by him.

The Encyclopedia Britannica has said truly of Celsus: "He makes not of almost every objection which has been brought against Christianity, and his position is substantially that which is assumed by the scientific opponents to Christianity in the present day. Other heretics of the same period adopted many of the principles of Celsus, and so in the second century we find modernism flourishing as much as it ever has flourished since, and doing the same sort of damage when ever it has prevailed. From time to time it has temporary revivals, and has then withered away.

For example, Jean Astruc, a Frenchman who was born in 1684 and died in 1766, revived this same vicious stuff. His followers vainly called him "The Sir Isaac Newton of Criticism," but he little deserved the name of Newton. Dr. Howard Osgood, the celebrated Hebrew Professor in the Theological Seminary of Rochester, N. Y., gives us this account of Astruc:

"He was a man of very bad character and amassed his fortune out of harlots and brothels. He was one of the most decried men in Paris. Voltair sneered at him as 'a miser and debauchee.' Astruc was a lascivious liver and the physician for the lascivious life of the wicked and drew his gains therefrom to his latest hour. At forty-five or forty-six years of age, though living with his wife and children, he formed a connection with the most notorious woman of all Paris, the procuress of the court, and maintained her publicly for nineteen years until her death. He was always the ally and intimate of the brother of his mistress—whose foul vices were the song of the Paris streets for fifty years."

Eichborn carried the teachings of Astruc from France to Germany, and the fruits of that wretched rationalism and manifest in Germany today. Wise men claim with reason that the rationalism thus generated

in Germany and carried forward by men like Graf and Wellhausen had no little to do with the evil consequences brought to pass in the World War.

More than one hundred years ago Thomas Paine reproduced much of the rationalism of Celsus and published his conclusions under the title of "Age of Reason." His book was refuted by Bishop R. Watson, Bishop of Llandaff.

An interesting incident to which we may refer in this connection is one that occurred in a New England assembly a few years ago. Two notable modernists were airing their views most aggressively in the morning session. Dr. Howard Osgood was present, and at the noon recess, he found a copy of Paine's "Age of Reason", and brought it with him for reading in the session of the afternoon. Very courteously he remarked that the teachings of the rationalists of the morning session he had found in an old book from which he would read. The passages which he read were so like the utterances of the aggressive liberalists that men in the assembly cried to know who was the author, and after reading a number of passages Dr. Osgood replied that he had been reading from Paine's "Age of Reason."

If any one cares to compare some of the current teachings of our present day modernists, he will find them in the book which Dr. Osgood read. He will find them in the writings of Eichhorn, Astruc, and Celsus also. In their day these writings did the same sort of damage now being done by modernists who are popular in the pulpits of certain parts of our country. Let them and their admirers know that their modernism is not at all modern, but is ancient error which has uniformly borne evil fruit.

The case of our rationalistic pulpiteers is not that of "Jack in the Pulpit", but that of "Tom in the Pulpit". They are reviving the ancient heresies of Celsus and others and republishing the false teachings of Thomas Paine without seeming to know that the stuff they are uttering has been frequently refuted. They are disporting themselves in the outworn garments of old and ugly heretics

—The Pentecostal Herald.

## Trumpets of Uncertain Sound

(Continued from opposite page)

for our race. It is the Father's will that all should come to repentance and live, turning from sin to righteousness and from Satan to God, confessing to God and man our sins. This is a dose too bitter to forget.

Then the Lord imparts faith to receive

the promise of life, even to a small child. God gives faith to receive Him who dwells in the High and Holy place but Who dwells also with him who is of an humble and contrite heart. A child will forget much but he will not forget this, and especially if he remains in grace. In II Peter 1:9 we read of a condition where some turn from grace, forgetting they were purged from their old sins. This refers more to attitude of heart than absence of memory as indicated by other references.

A young Christian questioned whether the blood of Christ was different from other human blood. We do not criticise him. We are so glad for what the Lord has done for him. We marvel at God's grace in his life. He was not primarily to blame because a few weeks before an elder trumpeter from the pulpit declared positively that there was no difference between the blood of Christ and the blood of a criminal. In the same sermon he announced his credentials from General Conference as official inspector of the teaching done in this part of the Brotherhood. We are constrained to name this Modernism gone to seed. Has the Church no means to weed out this seed before it brings another crop to perdition? Are all hands tied? God give us trumpeters who will sound a clear alarm!

Some years ago at a Bible Conference one of our learned trumpeters was dealing with subjects such as man being created directly of God, the virgin birth and the deity of our Lord with some degree of questioning. Then he vehemently quoted a supposedly great man "For God's sake get this in your heads: you might be wrong." Friends, such questioning is not for God's sake; it is for the Devil's sake. Uncertain sound trumpeters who are not certain even whether we were created directly of God or whether we came down the train of species, and then sometime, somewhere along the line God breathed into man's nostrils and he became a living soul! Was it not a wonderful day for those weird millions of prehistoric animals when the Lord God rounded them up out of their holes in the rocks, dismembered them so they must fight flies with their hands, then breathed in their noses and they became intelligent, lovely creatures of God to worship him! Then who wrote up the Adam and Eve myth for the benefit of weaker minds who were not profound enough to receive this other revelation? Uncertain sound trumpeters!

There are also uncertain sounds in the presenting of Bible holiness. But there is not room to consider that, be it ever so imperative. A sky blue experience of Bible holiness is not founded upon quick sand. Let us lay our foundation secure on the Rock of Ages, then we shall build for eternity. And Bible holiness will be our

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# The Evangelical Visitor

## A Religious Journal

Official Organ of the

## Brethren in Christ Church

(Known as "Tunkers" in Canada)

U. S. A., Canada and Foreign Countries

**JESSE W. HOOVER, Editor**

To whom all business communications should be addressed.

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**Executive Board:** Harvey W. Hoke, West Milton, Ohio; Canadian Treas., O. L. Heise, Gormley, Ontario.

**Foreign Mission Board:** Eld. Graybill Wolgemuth, Mt. Joy, Pa.; Canadian Treas., Wm. Charlton, Stevensville, Ontario.

**Home Mission:** Henry A. Ginder, Manheim, Pa., R. R. 2, Canadian Treas., John Nigh, Hagersville, Ontario.

**Benevolence:** Jacob H. Bowers, Collegeville, Pa.  
**Education:** Homer G. Engle, Abilene, Kans.  
**Publication Board:** Charles E. Clouse, Nappanee, Indiana.

**Sunday School Board:** C. W. Boyer, 2223 N. Main St., Dayton 5, Ohio.

**Free Literature and Tract Department:** Carl J. Carlson, c/o E. V. Publishing House, Nappanee, Indiana.

**Young People's Work:** George Lenhart, Abilene, Kansas, R. 2.

**Relief and Service Committee:** John H. Hoffman, Maytown, Pa.

## FOREIGN MISSIONARIES

### Africa

**General Superintendent:** Bishop and Mrs. H. H. Brubaker, P.O. Box 711, Bulawayo, So. Rhodesia, South Africa.

**Matopo Mission:** Elder and Mrs. Charles Eshelman, Elder and Mrs. J. Paul George, Miss Mary C. Kreider, Miss Verda Moyer, Miss Fannie Longenecker, Matopo Mission, Bulawayo, So. Rhodesia, South Africa.

**Mtshabezi Mission:** Elder and Mrs. W. O.

Winger, Elder and Mrs. D. B. Hall, Mrs. Naomi Lady, Miss Martha Kauffman, Miss Annie Winger, Miss Mary Brenaman, Miss Anna Wolgemuth, Mtshabezi Mission, P.B. 102M, Bulawayo, South Rhodesia, South Africa.

**Wanezi Mission:** Elder and Mrs. Albert Brenaman, Elder and Mrs. Arthur Climenhaga, Wanezi Mission, Filabusi, South Rhodesia, South Africa.

**Macha Mission:** Elder and Mrs. Bert Winger, Miss Edna Lehman, Miss Ruth Hunt, Mrs. Verna Ginder, Macha Mission, Choma, North Rhodesia, South Africa.

**Sikalongo Mission:** Elder and Mrs. J. E. Hershey, Miss Anna Eyster, Sikalongo Mission, Choma, North Rhodesia, South Africa.

### India

**Saharsa:** O. & T. Ry., Bhagalpur Dist., India. Eld. and Sr. Wm. R. Hoke, Sr. B. Ella Gayman, and Sr. Annie Steckley.

**Madhipura Mission:** Dauram, O. & T. Ry., India. Sr. Effie Rohrer and Sr. Emma Rosenberger.

**Barjora Mission:** P. O. Tribenkanj via Supal, O. & T. Ry., India. Eld. and Sr. Allen Buckwalter.

**Mission House:** Monghyr, E. I. Ry., India. Eld. and Sr. George Paulus.

### Missionaries on Furlough

Eld. Charles Engle, 660 E. Arrow Highway, Upland, Calif.

Sr. Sadie Book, Ramona, Kansas.

Sr. Emma Frey, 256 F. St., Upland, Calif.

Sr. Anna R. Engle, Mt. Joy, Pa.

Sr. Leora Yoder, Mechanicsburg, Pa., R. 2.

Sr. F. Mabel Frey, 256 F. St., Upland, Calif.

Eld. & Sr. Roy H. Mann.

Box 165, Mountville, Pa.

Sr. Elizabeth Engle, Bausman, Pa.

## HOME MISSIONS

### City Missions

**Altoona Mission,** 613 Fourth Ave., Altoona, Penna. (Residence—1009 Rose Hill Drive) Herman G. and Laura Miller.

**Buffalo Mission,** 25 Hawley Street, Buffalo 13, N. Y. Arthur and Wilma Musser; Helen Bowers. Florence Hensel.

**Chicago Mission,** 6039 Halstead Ave., Chicago, Ill. Phone Wentworth 7122., Sarah Bert, Supt. Emeritus; C. J. Carlson, Supt. and Pastor; Avis Carlson; Alice K. Albright; Erma Z. Hare; Ruth Hunsberger. (Harriet Gough on leave of absence).

**Dayton Mission,** 601 Taylor Street, Dayton, Ohio., W. H. Boyer, Supt., William Engle, Asst. Supt.; Susie Boyer; Evelyn Engle; Eva Dick; Angeline Cox.

**God's Love Mission,** 1524 Third Ave., Detroit, 26, Michigan, Residence 2033 Hazel Street. Carl G. Stump, Supt.; Janna Golns Asst. Supt.; Edith Yoder; Martha Sentz; Leora Kanode. Zone 8—Tel. Temple 1-8238.

**Messiah Lighthouse Chapel,** 1175 Bailey St., Harrisburg, Penna. Joel E. and Faltie Carlson; Anna Mary Royer; Anna E. Wolgemuth. Phone 26488.

**Orlando Mission,** 1712 Cook St., Orlando, Fla., Charles and Myrtle Nye; Docia Calhoun.

**Philadelphia Mission,** 3423 N. Second Street, Philadelphia, Penna. William and Anna Rosenberry; Sarah Brubaker; Anita Brechbill.

**Life Line Gospel Mission,** 224 Sixth St., San Francisco 3, Calif., Harry and Katie Buckwalter. 311 Scott St. Zone 17.

**Welland,** 36 Elizabeth Street, E. Welland, Ont., Glenn and Erma Diller. Phone 3192.

### Rural Missions

**Canoe Creek Mission,** Hollidaysburg, Penna. Thomas Bouch and wife.

**Farmington,** New Mexico, Lynn and Elinor Nicholson.

**Gladwin,** Michigan, F. K. Starr.

**Houghton Mission,** Tillsonburg, Ont., Elwood and Ethel Flewelling; Myrtle and Ruth Steckley.

**Kentucky—Harold Wolgemuth, Supt.**

**Fairview (Ella, Ky.)** Esther Ebersole; Esther Greenawalt.

**Home Evangel (Knifley, Ky.)** Irvin and Dorothy Kanode, Ida Lue Hane.

**Garlin (Garlin, Ky.)** Harold and Alice Wolgemuth, Imogene Sider, Elizabeth Hess.

**North Star Mission,** Meath Park Station, Saskatchewan, Earl and Ellen Brechbill, Pearl Jones, and Florence Faus.

**Stowe Mission,** Stowe, Pa., John A. and Emma L. Climenhaga; Ruth Keller.

**Carroll and Pulaski County,** Allisonia, Virginia., Leroy and Vida Yoder; Edith Davidson; Esther Buckwalter.

## Institutions

**Messiah Home,** 2001 Paxton Street, Harrisburg, Pa., Eld. and Sr. Irvin O. Musser, Steward and Matron.

**Messiah Orphanage,** Florin, Pa., Bro. Clarence W. Herr, Steward, and Sr. Susan Herr Matron.

**Mt. Carmel Orphanage,** Coleta, Illinois, Supt. and Matron Bro. and Sr. Paul Book.

**Beulah College,** Upland, California.

**Jabbok Bible School,** Thomas, Oklahoma.

**Messiah Bible College,** Grantham, Pa.

**Ontario Bible College,** Fort Erie North, Ont.

## LOVE FEASTS

### Canada

Howick, meet at 2:00 p.m. June 15, 16

Clarence Center, meet at 2:30 p.m. June 15, 16

Waterloo, meet at 2:00 p.m. June 22, 23

Boyle, meet at 2:00 p.m. June 22, 23

Wainfleet, meet at 1:30 p.m. June 29, 30

### Michigan

Merrill June 15, 16

### Pennsylvania

Canoe Creek June 15

Altoona October 5

Springhope June 23

## Service Unit Openings Announced

June 4 has been designated as the opening date for the Howard, Cleveland, and Norristown hospital voluntary service units. These summer projects are to continue for a period of three months, closing on August 14. The Gulfport summer unit will open June 17, and continue until August 24. The leadership for these various groups have been announced as follows: **Howard State Hospital:** Clair Hoffman, CPS leader; Mrs. Frances Smith, summer unit leader. **Cleveland State Hospital:** Paul Goering, CPS leader; Mrs. Emma Rohrer and Esko Loewen, summer unit leaders. **Norristown State Hospital:** Bill Ramseyer, CPS leader; Frances Becker, summer unit leader. **Gulfport, Mississippi:** (Public Health) Melvin Funk, CPS Director; (Mrs.) Myrtle Hertzer, women's unit leader.

A leadership conference for this group of sponsors is to be held at Akron over the week-end of May 25. Applications are still being received for these several summer service projects for both men and women.

## West Coast Clothing Center in Operation

The Clothing Center on the West Coast is now in operation under the directorship of Anna Snyder, former director of the Center at Ephrata, Pennsylvania. Arrangements have been made to receive clothing either by express, freight or parcel post. Sister Snyder prefers that clothing be sent in currently as soon as small shipments are made ready rather than leave large amounts accumulate; this will enable the workers to keep it sorted and baled as fast as it arrives.

The Center will also process food for overseas shipment. Contributions of food can be shipped there either by rail or freight truck. All donations of clothing and food for relief from congregations in California, Oregon, Washington and Idaho should be sent to the Clothing Center, Mennonite Central Committee, Reedley, California.

Inasmuch as it is quite likely that much of the clothing from this center will go to China and the Philippines it is suggested that special emphasis be put on lighter clothing for the warmer climates of these countries.



# News of Church Activity

## GENERAL CONFERENCE TENT PROGRAM

### Friday Forenoon

THEME: "Adjusting Ourselves"

#### Topic Discussions—

Christians Finding Themselves In A World of Readjustment  
Eld. C. R. Heisey, Upland, Calif.

### Friday Afternoon

THEME: "Holiness"

#### Topic Discussions—

Imputed and Imparted Holiness  
Eld. Wm. Lewis, Upland, Calif.  
Holiness and Human Imperfection  
Eld. H. W. Landis, Des Moines, Ia.  
Holiness and The Lord's Return  
Bish. Charlie Byers, Chambersburg, Pa.

### Saturday Forenoon

THEME: "Non-Resistance"

#### Topic Discussions—

Is It Biblical  
Bish. C. N. Hostetter, Jr., Grantham, Pa.  
Have We Demobilized War Propaganda  
Bish. Titus M. Books, Cleona, Pa.  
What Is Our Duty Now  
Eld. Jesse W. Hoover, Nappanee, Ind.

### Saturday Afternoon

THEME: "Youth For Christ"

#### Topic Discussions—

Our Priceless Heritage  
Eld. Ohmer U. Herr, Clayton, Ohio  
Transmitting Our Heritage  
Eld. Carlton Wittlinger, Grantham, Pa.  
The Voice of Youth  
Eld. Joel Carlson, Harrisburg, Pa.

### Monday Forenoon

THEME: "Christianity That Appeals"

#### Topic Discussions—

Adorning the Doctrine  
Eld. Carl Carlson, Chicago, Ill.  
Heroism of Sacrifice  
Eld. Edward Gilmore, Lowbanks, Ont.  
Christian Convictions and Courtesy  
Bish. Henry S. Miller, Mill Hall, Pa.

### Monday Afternoon

THEME: "Christianity That Appeals" (Cont.)

#### Topic Discussions—

In The Family Circle  
Eld. Homer G. Engle, Abilene, Kans.  
In Vocational Activities  
Eld. Carl J. Ulery, Springfield, Ohio

## Canada

**BLACK CREEK** — On Sunday evening, April 21 a referendum vote was taken in regards to our bishop. Bish. Bert Sherk who has been actively engaged serving in this capacity in the Black Creek District for about 29 years, and who has now reached the age of 70 years. He was reelected to the office for another term or part thereof as the Lord directs. May the Lord's blessing and guidance be with him and Sr. Sherk as they continue to serve in this sacred duty.

Bish. E. J. Swalm from Nottawa and Bro. Orla Heise from Markham were with us for this occasion and we enjoyed the Easter message which was brought through Bro. Swalm on "Now are we the sons of God and it doth not yet appear what we shall be." In the forenoon service we enjoyed listening to the Grantham Chorus and the message they brought concerning Christ's sacrifice for us. Both meetings were well attended and a good interest shown.

On Sunday evening, May 5 we were

pleased to have the chorus from the Ontario Bible School to worship with us and on Monday evening, May 13, the Grantham Quartette.

We are expecting D. V. to have our summer tent meetings immediately after Conference. We solicit your prayers for these meetings that we may have a gracious revival. There are many in this community who need to be saved and also those who need more of God.

**DELISLE** — Our group here is few in number, and we greatly miss the ministry of Bro. Reuben Climenhaga who passed away last December. We have been trying to carry on with Sunday School each week and young people's meeting every second week.

We appreciate very much the interest manifested by Bro. Earl Brechbill, when he motored nearly two hundred miles from the North Star Mission to give us a service on April 7, and again when he came on May 5th and surprised us even more, by bringing the whole mission staff with him. We were glad for the good number who came that Sunday. Only those who are isolated from regular church privileges know what encouragement and fellowship is realized by such occasions. May God bless them for the effort it took to make the trip.

We are now anticipating a visit by our Bishop, E. J. Swalm. We trust his visit will bring blessing twofold, as we are anxiously waiting for the time when some one will answer the call "Come over into Saskatchewan and help us."

**WAINFLEET**—An election for minister was conducted at the Wainfleet Church on April 7, resulting in the choice of Bro. Rowil Sider.

On May 12 and 19 a District election was held for a Bishop to succeed Bro. L. Shoalts who is retiring. The election resulted in the choice of Bro. Edward Gilmore to shepherd the five appointments of the Wainfleet District.

May God's blessing rest on these newly elected officials and give them grace for their new responsibilities.

An ordination service will be held at the time of the Wainfleet Love Feast, June 30.

## California

**UPLAND** — Beulah College commencement activities are once again in full swing and the Upland congregation is appreciative of the opportunity to share in the special programs marking the end of another school year. The annual baccalaureate service will be held in the church Sunday evening, May 27, with Pres. Jesse F. Lady speaking on "Spiritual Debtors," and the commencement exercises will take place Wednesday evening, May 29, with Dr. Floyd Berton Boice as speaker.

A highlight of the year-end functions was the Wenger Speech Arts contest held Friday night, May 10, with ten students competing for cash prizes of fifteen, ten, and five dollars. First place in the competition was awarded to Warren Sherman for his superlative reading of a selection from "Hiawatha." Ardys Byer was awarded second prize and Theta Frey third.

The month of April was an outstanding

one for the work of the Lord at Upland. The annual spring evangelistic services were held April 3 to 14 with Eld. John Raser, pastor of the Pasadena church, serving as messenger. The sermons were practical, and results were seen, although not all the work was done at a public altar of prayer. The evangelist also spoke each morning in the Beulah College chapel services.

An appropriate introduction to the Easter season was the communion service held in the Upland church Thursday evening, April 18. The rites of the bread and cup and of the washing of feet aroused new awareness of the precious spiritual truths they symbolize. Elds. Vern Zook and C. R. Heisey were the speakers. The preparatory service was held the preceding evening with Eld. Amos Buckwalter and Bish. J. H. Wagaman speaking.

Easter was another high day in this portion of the Lord's vineyard. A number of members arose while it was yet dark to participate in the world-famous sunrise services at Mt. Rubidoux, Forest Lawn, Hollywood Bowl, and the Rose Bowl. After nearly a week of dense early morning fogs, Easter morning broke bright and clear, and the sun rose precisely on schedule. An Easter program was presented at the Upland church during the morning service with the children of the Sunday School participating.

The needs and challenges of the home and foreign mission fields were presented Sunday, April 28 when both morning and evening services were devoted to the missionary theme. In the morning worship, Eld. Alvin Burkholder described his recent trip to New Mexico where Bro. and Sr. Lynn Nicholson are establishing a mission among the Navajo Indians. He announced that plans are being made to construct a mission station near one of the Indian trading posts in northwest New Mexico in the heart of the Navajo country.

In the evening service Bro. and Sr. David Climenhaga gave their farewell messages as they prepare to leave for the East and subsequently for Africa early this summer. The Climenhagas, who have been in charge of the Brethren in Christ church at Waukena for the past three years, told of their calls to the foreign field and of their joy in knowing they were in the will of God.

Bro. and Sr. Owen Alderfer, now conducting the extension work at Moreno, 30 miles southeast of Upland, will replace the Climenhagas at Waukena.

Sr. Mabel Frey, now spending her furlough from the African mission field with her mother, Sr. Emma Frey, has been absent from services for the past several weeks due to a severe attack of malaria. She is still confined to her home.

In line with the nationwide effort to reduce the threat of mass starvation in Europe, the needs of our relief and service program have been repeatedly emphasized during the past several weeks. As a result, a steady stream of contributions is being received for the general relief budget as well as for the special project of sending a carload of baby food to hungry infants overseas. This must not be considered a charitable enterprise, but rather one of imperative necessity if we are to have our deeds match our principles.

## Illinois

**CHICAGO** — The Increase Attendance Campaign in the Sunday School closed on



Easter Sunday with a peak attendance of 160. The campaign was in cooperation with other Sunday Schools in the Greater Chicago Sunday School Association and extended over an eight weeks period. Our own Sunday School realized a 38% increase over the attendance of the previous six months and to the present time has maintained that average. We praise God for answered prayer in behalf of our Sunday School and continue to pray that many may be brought to Christ through this channel.

Our Midweek Bible Classes presented their closing program of this year on Sunday evening, April 7. Scenes from the life and experiences of Paul presented by the children, special songs and choruses, and recital of a number of Bible verses memorized during the year were evidence of the work done in the classes and truths learned by the children. One little boy who was in the class, at the present time lies in a hospital in a critical condition. One day when he returned from the class he went to his mother and asked her for a Bible saying, "I want to look up the memory verse we had today." The verse that day happened to be Acts 16:31, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." He has testified to the fact since that he is not afraid to die because he will be with Jesus.

Pre-Easter Revival Services were held for two weeks with Bro. Ira Hoover of Des Moines bringing heart-searching messages each night. Bro. and Sr. Hoover's ministry in song was much appreciated by all. Several sought the Lord at an altar of prayer and the hearts of God's children were encouraged.

Good Friday was remembered by the young people when they presented a special service of song and scripture preceding the message by Bro. Hoover that evening.

Palm Sunday was observed as Decision Day in the Sunday School, and while there was no visible response, we know that God was talking to some and are praying that there may yet be fruit from the seed sown. In the evening colored stereopticon slides on the life and passion of our Lord were shown in the Young People's Hour.

Easter Day and its message of a Risen Christ was again made very real to us as we met in a unified service in the Sunday School. The children and young people provided special music, while Bro. and Sr. Hoover sang and spoke to the profit of all present.

The Male Chorus from Messiah Bible College with their director, Prof. Earl Miller, brought to us the gospel in music on the Wednesday evening of Holy Week. The chapel was well filled for this service and their ministry in testimony and song was greatly enjoyed by all.

Sin is no respecter of persons and manifests itself in very tangible ways. At the beginning of our revival Bro. Hoover's car was stolen from in front of the Mission. The theft was reported to the authorities but little hope given for its recovery. With our God to guide, Bro. Hoover and I started out the next morning to be our own detectives. Several hours later, as we were about to give up, the car was found abandoned several miles from the mission. The cloud was lifted from our spirits and we thanked God for answered prayer. Less than three weeks later one of the workers was awakened about 2:00 a. m. by disturbing noises in our chapel. Upon investigation it was found that the plate glass in the chapel door had been broken, a large trunk and several drawers on first floor

had been rifled, the victrola to our public address system was missing and the amplifier and microphone were disconnected ready to be carried out, but apparently the intruders had been frightened away before their purpose was accomplished. The victrola is valued at about \$25. We thank God that the loss was not greater and pray that soon we may be able to secure a victrola to again send out the gospel music on the street.

Hallowe'en pranksters last fall pushed over the fence which fronts the vacant lot beside the mission building. It has been propped up temporarily but we pray that soon lumber shall be available to rebuild this fence and have the scripture verses painted on it, which will cost \$100. These verses speak to many who pass by. The testimony of one woman in our community is that before she was saved she always turned her head the other way when she passed that fence. We thank God for this silent witness.

Special Speakers at the services in recent weeks have been Col. Habbirk, retired Prison Sec'y for the Salvation Army; Eld. Charles Engle, our own missionary to India; Bro. Fred Abel, for twenty years a missionary to Japan; Rev. McDonald, who showed colored slides of work in the Zulu mission in Africa; the Goshen College Male Quartette, who ministered in word and song; Bish. Henry Hostetter and Bro. Leonard Falk. The ministry of these friends was greatly appreciated.

Other Visitors have been Bro. and Sr. Brown and Merrill, Clarence Center; Dr. and Mrs. Wood, Oklahoma; Bro. Samuel Lady, Mich.; Bro. and Sr. Erwin Thomas and several cars of young people from Indiana; Bros. John and C. N. Hostetter, Jr.; Srs. Henry Hostetter, Miriam Nolt, Ethel Engle and Harriet Falk of Pa.; Sr. Martha Sentz, worker at the Detroit Mission; and Bro. and Sr. Elmer Eyer and family who were enroute to California from Africa. We were glad to have them with us in a mid-week service and hear from them.

Mother's Day was observed with a program in the Sunday School and special recognition of all mothers present. A special feature of the morning was the dedication of the three children of Mr. and Mrs. James Ford. May the Lord bless this family and the father and mother as they endeavor to raise their children in the nurture and admonition of the Lord. Rev. H. D. Dick, a retired Methodist minister and uncle of Bish. Amos Dick in India, was the special speaker at this service. The duties of the mission family have been heavy in recent months. In one day recently 100 meals were served. But the Lord has given physical strength and has provided the material necessities to do this, and we do praise Him for His protecting care and the spiritual blessings that have been ours. We covet a continued interest in your prayers for the work of God in this place.

#### FINANCIAL REPORT

January, February and March, 1946

##### Receipts

##### January

Balance forward January 1	\$ 59.59
P. J. Wiebe, Ontario	2.00
Garrett, Ind. Sunday School	25.00
Upland, Calif. Sunday School	58.23
In His Name, Detroit, Kansas	25.00
Arthur and Mary Heise, Hamlin, Kans.	10.00
Rev. H. D. Dick, Maywood, Ill.	5.00
In His Name (special for lights)	
Chicago	10.00
Henry Hostetter, Washington Boro, Pa.	4.00
E. Deter, Morrison, Ill.	5.00

##### February

Elbert Smith, Goshen, Ind.	2.00
Bethel S. S., Detroit, Kansas	12.38
Ben. K. Byer, Pasadena, Calif.	2.00
Fannie Davidson, Upland, Calif.	5.00
Anna Engle, Mt. Joy, Pa.	10.00

##### March

H. Loeffler, Detroit, Mich.	2.00
Bro. and Sr. Brown, Clarence Center, New York	5.00
Madison Chapel Cong., Wakarusa, Ind.	17.85
Erma Saltzman, Grantham, Pa.	5.00
Chapel Offerings	109.39

Total .....\$375.64

##### Expenditures

Provisions	\$201.84
Gas for cooking	10.18
Electricity	42.81
Labor	19.00
Charity	1.80
Car expense	6.28
Cleaning expense	5.13
Phone	8.70
Misc.	10.21
Repairs, vacuum cleaner, etc.	10.21

Total .....\$316.16

Balance .....\$ 59.48

##### Fuel and Repair Account

##### Receipts

Balance January 1, 1946	\$ 45.18
In His Name, Chicago	25.00
H. W. Clayton, Chicago	25.00
Mrs. Stevenson, Chicago	25.00
Chapel Offerings	240.94

Total .....\$361.12

##### Expenditures

Paid for fuel	\$119.24
Repapering and painting stairway hall	121.44
Hardware, etc.	12.00
Repairing dining room chairs	17.50
Replacing plate glass in chapel door broken by burglars	15.00
Labor, cleaning	25.00

Total .....\$310.18

Balance .....\$ 50.94

##### Special Contributions

We wish to acknowledge provisions from Paul and Mary Martin, E'town, Pa.; eggs from the Ladies Aid Society at Garrett, Ind.; provisions from Young People, Elmer Foote, and Bro. and Sr. Willard Stump, Garrett, Ind.; provisions, Mr. and Mrs. Charles Collins, Nappanee, Ind.; vegetables, Mt. Carmel Home, Morrison, Ill.; eggs and provisions, Bro. and Sr. Davidson, Garrett, Ind.; provisions, Bro. and Sr. Loy Hare, Allen, Pa.; provisions, Bro. and Sr. H. N. Hostetter, Washington Boro, Pa.

—The Workers.

## Kentucky

KENTUCKY—Early Wednesday morning, March 13, a group of five left Adair county to attend the Ohio-Ky. Joint Council which convened at the Valley Chapel church in northern Ohio. This delegation consisted of Irvin and Dorothy Kanode, Ida Lue Hane, Edgar Giles (the delegate) and the writer. We all enjoyed the council sessions as well as the messages given during the council. We came back refreshed and felt that it was good for us to be there.

We feel that it was a definite answer to prayer that Irvin and Dorothy Kanode came to "labour with us in the Gospel." And for some time we saw the need of the workers at Home Evangel locating in Knifley as that seems to be the "hub" or center of the work north of the river. After we consulted the Home Mission Board, and after a representative came here to look over the prospective purchase, a house was bought at Knifley and the workers have now moved into it.



Brother and Sister Kanode arrived on the field February 1, and have already made many friends. The work has shown an increase of interest and all indications are that God will cause the work to prosper under their leadership.

The work in general seems to be very encouraging. However there seems to be sentiment growing, here in the county, to bar all religious services from being held in the school houses. Of course we hope this does not come for a long time yet at it would leave many of our congregations without a place to worship and the Sunday Schools as well. But the Spout Springs community has met this challenge by preparing to make a place to worship in. In a public meeting there one night we saw that there was a good interest manifested toward building a church. The community, to date, has raised over \$450 for that purpose. A vacated store building has been purchased, torn down and most of material is transferred for rebuilding into a church. Already the ground has been deeded to the Church. The project is progressing nicely. Also at Millerfields the community is remodeling the one end of the school building for a place of worship. At this place, also, land has been offered for a Brethren in Christ Church. Three parties have offered land but because of the inability to secure materials etc. we decided it best to use the school building at present. In this community several have been saved in the regular prayer meetings and five were baptized last Saturday. The Sunday Schools (ten in number) are well attended with few exception.

**GARLIN** — Daily Vacation Bible School is here again and the first four schools have reached a new high record in attendance and interest. The parents have cooperated in a splendid way making this good attendance possible.

The writer does not contact every Sunday School every Sunday, only on regular preaching appointments, so I would like to give some figures on attendance in recent contacts.

At Bloomington Sunday School there were 143 present, this Sunday School convenes in a school building. At Beulah Chapel, the following Sunday 113 were present. At Pleasant Grove in a very recent service, and Sunday School, 70 attended. This is a very encouraging figure for Pleasant Grove. The Young People's meetings at Beulah Chapel are well attended. At the last meeting the church was well filled. Only a few short benches remained empty at the front of the church. On the night of the close of the Bible School, (commencement night) the church was full and the aisle was also filled, as well as the back part of the church, and many on the outside. We used the public address system that night and enjoyed splendid order for which we are very thankful. For all the encouraging features of the work the Lord gets all the glory. The workers, without exception, are working hard to carry on in this work where God has led them. Help us pray for His work here in Kentucky.—Superintendent.

**HOME EVANGEL** — We arrived here February 1st, and were well pleased with our new home and the hearty welcome we received from our people. We enjoyed visiting the homes of our members with the steward on the annual visit, and the neighbors and friends on different occasions.

The attendance of our Sunday Schools and preaching services are very encouraging. On March 24th, our attendance at Gospel Hall was 53 and at Evangel Chapel was 42. Our average attendance for pray-

er meeting for the past two months was 24 at Gospel Hall, and 21 at Evangel Chapel. We are pleased with the attendance and interest of the young people in our prayer meetings. We pray that they may learn to know the Christ we love and serve.

Our Bible School has closed at Evangel Chapel with an average attendance of 22. We enjoyed making this contact with many of our young people, and hope that we can see them in our Sunday School every Sunday. One young boy gave his heart to the Lord and we are praying that others will follow. We welcome Sr. Cally Smith to Evangel Chapel. She proved an excellent worker in our Bible School.

**FAIRVIEW** — The other Sunday, God gave us a gracious visitation of His Spirit in our service at Fairview. At the close of a stirring sermon, Bro. Giles gave the invitation. One woman broke down crying, at her seat, and after an invitation by one of the Christians to go to the altar, she came weeping up the aisle. It wasn't very long till she came through victorious. By the shine on her face you could see there was a definite work in the heart. We thank God for this soul.

The Bible School at Millerfields is over. We had a beautiful decision day when eight children sought the Lord. We believe there were definite conversions and pray that they'll stand true.

During the past quarter we had a misfortune with our car. It was parked near a building that caught on fire, and as a result it was damaged quite a bit. Most of the one side was blistered and three of the panes shattered. We appreciate the financial help that was given to repair the car.

We're encouraged to go on working for the Lord. We desire your prayers in our behalf.

**SPOUT SPRINGS**—As we look back over the past we are made to rejoice for His mercy and kindness toward us and truly we can say with the Psalmist, "We will serve him as long as we live." He has abundantly blessed us in our services at Spout Springs.

There have been several new members added to our Sunday School this quarter.

We feel that the saints of this community are encouraged with our services.

#### FINANCIAL REPORT

January, February and March, 1946

##### Receipts

Ruby Clapper .....	\$ 5.00
Five Forks S. S., Pa. ....	115.00
Arthur and Mary Heise, Kansas .....	10.00
Gospel Temple S. S., Ia. ....	20.50
Warren Sherman and Wife .....	10.00
Fannie Martin .....	10.00
Andrew and Ruth Slegenweit .....	25.00
Red Star S. S., Okla. ....	46.27
Highland S. S. ....	40.00
Christian Union Ladies Aid, Garrett, Ind. ....	25.00
Emmanuel S. S., Ia. ....	10.70
Irvin Funk .....	2.00
Wayne Ebersole .....	5.00
Fannie Willis .....	5.00
A Friend .....	10.00
Imogene Snider .....	3.00
Pleasant Grove .....	35.36
Grassy Springs .....	14.63
Bloomington .....	17.33
Garlin Cong. ....	3.50
Beulah Chapel, 27.23-9.50 .....	17.73
operating expense .....	5.00
Harold and Alice Wolgemuth .....	6.50
Mr. Paul Riggins .....	5.86
Evangel Chapel .....	1.50
Mr. and Mrs. J. C. Holcomb .....	2.27
Mattie Ellen Quin .....	.50
Ida Bottoms .....	2.00
Mr. Hardin .....	1.00
Mrs. Hardin .....	4.60
W R. Goodin .....	

Ida Lue Hame .....	2.50
Chester Humphress .....	1.00
Spout Springs .....	4.53
Millard Stapelton .....	2.45
Gospel Hall, 12.90-9.86 .....	
operating expenses .....	3.04
Millerfields .....	22.82
Fairview .....	6.04
Tartar .....	4.10
Shelby Calhoun .....	2.00
Friends of Missions .....	5.00
Arthur Aaron .....	3.00
Total Receipts .....	\$516.73

##### Expenditures

##### GARLIN

Car, operating .....	\$ 39.63
Repairs .....	12.23
Table .....	38.57
Feeding beef .....	13.90
Light .....	13.10
Garden .....	6.10
Fuel .....	16.10
Misc. ....	9.05
Total Exp. for Garlin .....	\$148.48

##### KNIFLEY (Two Months)

Car, operating .....	\$ 13.36
Battery .....	12.50
Table .....	16.50
Feeding beef .....	10.88
Chicken feed .....	7.00
Light and fuel .....	8.23
Misc. ....	6.78
Total exp. for Knifley .....	\$ 75.55

##### FAIRVIEW

Car, operating .....	\$ 12.08
Repairs .....	35.00
Two tires .....	33.50
Table .....	30.33
Fuel .....	.72
Garden .....	13.01
Total exp. for Fairview .....	\$126.21
Part cost, mailing Bulletin .....	6.00

GRAND TOTAL EXP. .... \$355.27

Deficit, Jan. 1, 1946 .... 147.52

Exp. plus deficit .....

\$516.73-502.79 equals .... 13.94

Balance April 1, 1946 .... \$ 13.94

## Kansas

**ZION** — On Sunday evening, May 12 a very impressive service was held at Zion church when Rev. Monroe Book was ordained to the office of bishop to serve the North Dickinson District.

Rev. Book has lived in the Zion community for the past twenty-five years and is held in high esteem in this community and in the North Dickinson District, as was shown in the confidence placed in him in electing him to this office. We trust he may have the hearty cooperation of those he is now serving.

The services at the Bethel and Abilene church were lifted in respect to this service and a large audience was present for the ordination.

Bishop Book was elected to this office to fill the place of Bishop M. G. Engle who is retiring from active service in this capacity.

We pray God's blessing upon Bishop and Mrs. Book as new duties and responsibilities are placed upon them.

Bishop R. I. Witter was present and had charge of this service.

He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much. Luke 16:10.

Freely ye have received, freely give.  
—Matthew 10:8.



## Michigan

**CARLAND** — Our Love Feast services were held May 11, 12. We were pleased to have a goodly number of visitors from Merrill, Gladwin, and Mooretown. Bishop Henry Schneider had charge. It was also our privilege to have Bro. Charles Engle with us for these services. He spoke both Saturday and Sunday. He gave a special talk to the Sunday School children, telling them about some of the children in India. Sunday evening his missionary message was given to an appreciative group of listeners.

Our Ladies trio, composed of Alta Downey, Thelma and Dorothy Green gave us a special message in song, at both Sunday services. Bish. Schneider was also with us Sunday morning, March 31. At this time Bro. and Sr. Warren Brady dedicated their little son, Leon Gerald to the Lord.

**MOORETOWN**—We are rejoicing with Mrs. Edward Starr, of Snover, R.D., who was born again, April 28, and as a testimony to the world was baptized the same day in the cold water of a near-by river.

Bro. Charles Engle gave a stirring message of the work in India, to large groups, both May 9th and 10th. Bro. Engle is a former pastor of this church and was welcomed by all. He spent much of his short visit here in visiting homes of his friends. We wish him God's richest blessing.

We are awaiting our love feast, which will be May 25 and 26.

Sr. Adda Wolgemuth, who left here several weeks ago to visit in Penna., is ill at the Detroit Mission. Let us pray for her health.

## Ohio

**SIPPO**—The work at Sippo is encouraging. Attendance good. Plans are being laid for a teachers training class. Also a mixed quartette has been organized. Plans are under way to remodel the church in the future if material is available. A committee of three has been chosen for this project, collecting funds and selecting material. April 3, Rev. Paul Kibler from Washington Boro, Pa. was with us for the evening and gave a sound gospel message. Mother's Day was not forgotten. Short messages by Bish. W. J. Myers and Eld. M. L. Berg were given as a tribute to mothers. The evening service was spent with special songs and poems and readings as a tribute to our mother's, Eld. Henry P. Heisey and family from Canton, Ohio were with us. They sang a special song. Thank God for the visitors who come to worship with us.

## Pennsylvania

**FAIRLAND** — For the Sunday evening service, April 28, we were happy to have with us six young folks who were members of the Gospel Team of Messiah Bible College. The program they presented was greatly appreciated. We wish the blessing of the Lord upon their work.

Our annual Spring Love Feast was held on the 18th and 19th of May. We would have been glad to have more visiting ministers with us, but we were thankful for those who ministered unto us, and our souls were richly fed from God's Word. How blessed it is to have fellowship with the Lord and with the saints.

**MECHANICSBURG** — This month has been one with both gain and loss to our congregation. We were happy to receive into fellowship with us two fine young girls, Jeanne Breckbill and Leona Garman. We covet your prayers for these girls.

Then on the 4th of May one of our number, Bro. Samuel Lebeck was called to his reward. We remember Bro. Lebeck as a faithful and steadfast man of God and member of our Church.

On May 5th we were happy to have Sr. Erma Hare from Chicago Mission with us. Sr. Hare is one of our own number and we were happy to have her speak to us in our prayer service and also in our Young People's Society. Her message was a challenge to each one of us.

We observed our annual Love Feast Services over the 18th and 19th of May. Many were the blessings we received over these two days.

Another of our boys from C.P.S., Bro. Daniel Engle has returned home after over two and one-half years in service. We are very glad to welcome him home again.

**MESSIAH LIGHTHOUSE CHAPEL** — Our Sunday School and morning services have been splendidly attended lately. Our Chapel seats comfortably about 90, but on Easter Sunday we had 118 in attendance. We are thankful to God for this manifestation of His blessing. Not only such special occasions, for they always do, but also some of our regular services, such as recent Sunday School and morning sessions and Week Day Bible School groups, make us severely conscious of our cramped position. As workers, we feel it is high time to pray for the beginning of a project to enlarge our chapel for increased seating space.

On April 11th, we had the closing session of our Week Day Bible School. This school, meeting every Thursday from October to April, had an average attendance this year of 93. We believe it is an activity of profitable seed sowing. Then, too, on several occasions, there were children accepting Jesus Christ, and confessing their sins. We are certain that a lasting impact is being made for eternity.

A group of young people from Messiah Bible College assisted in teaching this year in our W. D. B. S. Their contribution to the year's work was greatly appreciated. On the last day of the School, it was the time for giving rewards and merits, for faithful attendance and good work done. One girl was rewarded specifically for not having missed one session of this school in the six years it has been in operation.

Once again, it was our privilege as a local congregation to commemorate the sufferings and death of our Lord in a communion service, which was held on April 21st. A fine spirit prevailed in the service.

In addition to acknowledgements made in the financial record, we wish to report the following gifts, and to reveal some continued needs in the fund for repairs. Two contributions made possible linoleum covering and metal strips for the steps—leading from the first floor to the second floor. They were the Sunday Evening Children's class, "Livewires Group," \$13.66; and a Friend of Missions, \$55.00. The Lord's blessing upon those sharing in this physical need, and others who gave to the support of the work during this quarter.

Some plumbing bills have accumulated during this quarter, for radiator repairs, and also some repairs to the sewer system. These amount to about \$56.00. Also part of the fence on the high side of the cliff, between our building and Market Street

needs to be rebuilt, having rotted away, and being distinctly dangerous. This will cost about \$75.00.

We will appreciate the support of God's children, in these, the heavier items of cost in connection with this Mission Home. We praise God for His faithfulness in times past; and we aim to press the battle for souls and righteousness.

—The Workers.

## FINANCIAL REPORT

January, February and March, 1946

### Receipts

Balance on hand January 1, 1946	\$ 15.17
Chapel Offerings	415.82
Ruth Funk	5.00
In His Name, Offering Box	3.64
Joseph and Grace Stoner	10.00
Paul and Ethel Bigham	1.50
Messiah Lighthouse S. S. (coal)	25.00
Leslie and Martha Unruh	5.00
Joel and Faith Carlson	5.00
In His Name	5.89
Art and Elda Cooper	5.00
Ray and Mary Gible	5.00
Arthur and Mary Heise	10.00
In His Name	18.35
In His Name	15.00
Gladys Payne	5.00
Rial Stump	2.00
In His Name	5.00
Edna Payne	5.00
In His Name	2.00
General S. S. Board	2.00
Week Day Bible School (coal)	10.00
In His Name	5.00
Messiah Live Wires Class (coal)	20.00
In His Name	1.00
Ray I. Witter	1.00
Dorcas Rohrer	1.00
Offering for M. B. C.	20.00
Walter and Vanny Payne	10.00
In His Name	2.00
William Gibboney	1.00
Chapel Offering-Foreign Mission	21.11
Abram E. Brechbill	5.00

Total Receipts and Balance .....\$658.98  
Less Expenses ..... 651.55

Balance on hand March 31, 1946 .....\$ 7.43

### Expenditures

Table	\$ 93.94
Canning Supplies	2.21
Milk	8.53
Evangelist	75.00
Pastor's Offerings	58.16
Foreign Mission Fund	21.11
Messiah Bible College	20.00
Water	7.50
Phone	25.12
Coal	103.40
Electricity	47.10
Gas	8.90
Car Expenses	63.01
Furniture and Equipment	56.85
Repairs	23.40
Maintenance and Service	15.93
Postage and Advertising	10.44
Misc.	10.95

Total .....\$651.55

Other contributions, provisions, by the following: John Byers, Milton Wingert, Ella Gish, Edna Payne, Ray Gible, Leonard Falk, George Lenhart, Ruth Adams, Glendon Snider's, Armor Fry, Walter Heisey's, Guy Van Dykes, Ruth C. Kraybill, Emma Enterline, Ethel Eltherington, Ruth Funk, Paul Bigham. May heaven's blessings abide on each and every donor.

—The Workers.

**PHILADELPHIA MISSION**—Again our hearts were made to be encouraged as we witnessed God working. And yet it seems we are but scratching the surface when we consider the multitudes in Philadelphia who are still outside the Fold. Our heart's cry is "Lord send us a mighty revival."

God wonderfully came upon the first and last Sunday night evangelistic services of this quarter. During the January 6th evangelistic service God performed a miracle of healing, along with meeting the needs of the other seekers at the altar. The brother who was healed had been suffering from intense pains on his right side for over two years. He had been on a chicken rice soup



diet for the two years, for this was the only food that did not produce such terrible pains after it was eaten. He had been to the best doctors in Philadelphia and had been anointed several times yet was not healed. During this particular altar service God seemed to give special believing faith. The brother was anointed again, God blessed his soul and melted the hearts of the saints. God answered our prayers and our brother was healed, definitely, miraculously healed. Today he is able to eat everything and anything. We give this account that the Name of Jesus may be glorified.

March 31st, the last Sunday night of this quarter was a great time of blessing, also, in which eleven souls knelt at the altar, eight to seek a new infilling, one to be sanctified, one to be reclaimed, and one to be saved. God blessed marvelously as the Holy Spirit came down upon His children. Since this last mentioned service our meetings have been more wholesome, spiritually, and the children of God are able to eat a little better. Praise the Lord.

A brother and his wife were taken into the Church on March 10th, after Bro. Albert Engle preached a very appropriate sermon. Bro. Henry Ginder officiated at this service. This service proved a real blessing to the saints. This young couple are a real inspiration to our congregation, especially in their willingness to conform to the Church Standards. The brother upon inquiring, concerning the Standard of the Church in dress, and after our discussing the standard, asked us how we wanted him to dress. He also stated he wanted to do this thing right.

The Sunday School, prayer meetings, and children's and young people's meetings continue to hold their own in attendance and spirituality. The Young People's Prayer Band is proving to be a real bulwark against our young people growing cold and indifferent. God has been giving some very fine meetings to the dozen or more young people who attend.

240 visits were made this quarter, some in homes and others in hospitals.

—The Workers.

#### FINANCIAL REPORT

January, February and March, 1946

##### Receipts

January 1, 1946 Balance on hand	\$ 5.68
Gratersford Sunday School	25.00
Graterford Sunday School	25.00
Leora Yoder (Board)	50.00
Manor-Pequea District S. S.	65.74
Mrs. William Stinson	5.00
Sophia Odgers	1.00
Mary Landis	1.00
Anna Wyld	2.00
Sally Myers	4.07
Mrs. Strang	4.50
Mrs. Spaulding	3.00
Bro. and Sr. John Thompson	5.00
Mrs. John Davis	2.00
Stonybank Community Church	10.00
Harold Yoder	1.00
A Friend	5.00
A Friend	3.54
Sr. Esther Gengrich	2.00
A Friend	2.00
Rebecca Schock	12.00
A Friend	1.00
Mrs. Koch	2.00
Paul and Barbara Wengerd	10.00
A Friend	1.00
Luella Heisey	2.00
Friends	2.00
Bro. and Sr. Jacob Hess	3.00
Mary Wenger	1.00
A Friend	1.00
Mrs. Elizabeth Echart	1.00
Mrs. Johnson	2.00
Mrs. DuBois	1.00
Chapel Offerings	233.28
Cash	3.91
<b>Total Receipts</b>	<b>\$474.72</b>

March 31, 1946 Deficit	117.74
	<b>\$592.46</b>

##### Expenditures

Kitchen Expenses	\$184.61
Milk	44.67
Records	4.31
Bath room door lock	2.00
Electric light bulbs	3.18
Engraving of printers cut	1.78
Wall paper	2.80
Paint	5.58
Repairs to sign	8.05
Real Estate Tax	42.70
Water Rent for 1945	.84
New Kitchen Fund	100.00
Coal	84.79
Electric	37.74
Telephone	15.12
Gas	6.19
Automobile Repairs	41.55
Misc.	6.55
<b>Total Expenditures</b>	<b>\$592.46</b>

#### BENEVOLENT FUND REPORT

January 1, 1946 Balance on hand	\$ 51.28
Receipts for Jan., Feb. and March	44.68
	95.96
Expenditures for Jan., Feb. and March	49.96

March 31, 1946 Balance on hand \$ 46.00  
We wish to acknowledge and thank the following for donations of provisions and food stuffs: Nora Faus, Bro. and Sr. Lloyd Yoder, American Stoves Co., Sr. William J. Rosenberry, Sr. Poly, Pearl Weuchihsni, Esther Henry, Robert Stewart, Bro. and Sr. J. Earl Martin and Bro. and Sr. Aaron Tyson.

—The Four Philadelphia Workers.

#### BUILDING FUND REPORT

January, February and March, 1946

##### Receipts

Balance forwarded, January 1, 1946	\$2,369.47
John H. Kreider	25.00
C. Z. Musser	15.00
Mr. and Mrs. John H. Hoffman, Jr.	5.00
Mr. and Mrs. Benjamin Watkins	100.00
Mr. George H. Smeltzer	25.00
Mrs. James H. Metzler	25.00
A Brother from Cross Roads	10.00
Paul and Verda Wolgemuth	100.00
D. M. Wolgemuth	50.00
Mrs. Tyson Derstine	15.00
A. C. and Anna Zook	10.00
Mr. and Mrs. Andrew Rosenberger	50.00
Mr. and Mrs. John Liffin	5.00
Eld. and Mrs. Henry A. Ginder	25.00
Nora Faus	100.00
Harry and Barbara Nye	50.00
Glenn A. Stoner	25.00
Abner M. Wolgemuth	10.00
A Rapho Friend	100.00
Friends of Mission from Grantham	10.00
A Friend from Donegal	10.00
Mrs. F. M. Brubaker, Kansas	5.00
Anna Brubaker	25.00
From a Donegal Brother	15.00
A Friend	500.00
A. Myers Young	5.00
A Love Offering	25.00
Mr. and Mrs. John Shank	25.00
Mr. and Mrs. Lewis Knepper	25.00
Ella M. Lauver	5.00
Grace E. Wenger	10.00
Sr. Elizabeth Tyson	25.00
Elias and Ruth Musser	40.00
Mr. and Mrs. David Ginder	10.00
Henry and Ida Rosenberger	35.00
Eld. John E. Lebo	10.00
Howard and Harold Kauffman	1.00
Miss Sallie Tyson	10.00
Elsie Grove	5.00
Eld. and Mrs. Avery Musser	10.00
Mrs. I. N. Hershey	50.00
Mrs. Fannie Martin	50.00
In His Name, Mifflintown, Pa.	10.00
Maytown Friends	50.00
Mr. and Mrs. Lloyd Knight	50.00
Dr. and Mrs. Henry G. Brubaker	25.00
Mary E. Wenger	25.00
Glen I. Kane	50.00
Elizabeth M. Kraybill	100.00
Mildred P. Hahn	25.00
Bish. and Mrs. Jacob T. Ginder	50.00
Robert N. Anthony	100.00
Eld. and Mrs. Harvey Lauver	25.00
Philadelphia Friends	371.00
Souderton Friends	60.00
Gratersford Friends	165.00
New Guilford Friends	251.00
North Franklin Friends	35.00
Grantham Friends	6.63
Rapho Friends	255.00

Mr. P. Nice	5.00
Robert Snodgrass	5.00
Bella Cairns	10.00
Mr. and Mrs. Ed Nau	20.00
Mrs. Koch and Friends	13.80
Sr. Ruth Sanders S. S. Class	5.00
Mr. and Mrs. Albert Brechbill	25.00
Miss Mamie Snively	50.00
Green Springs District Offering	30.00
Mr. Fox	3.00
L. Wenger	10.00
Mrs. Mamie Kendal	5.00
Sister Benner	5.00
Mr. and Mrs. Donald Engle	13.00
Russell Rosenberry	3.07
Antrim Sunday School	74.30
Eld. Albert H. Engle	5.00
Eld. and Mrs. Wm. Asper	12.00
Bish. Irvin W. Musser	50.00
Philadelphia Mission S. S.	35.95
Cash	36.12
A Friend	25.00

Total \$3,753.24  
6,122.71

Expenditures for Jan., Feb. and March 111.98

Balance on hand March 31, 1946 \$6,010.73

**SOUDETON-SILVERDALE** — We had our annual Young People's Conference, April 6-7, with Bish. E. J. Swalm as our guest speaker. The Carlisle Male Quartet also was with us and gave us some very inspiring messages in song. Bish. Swalm brought forth the Word of God in a very inspirational way. It was a challenge to each one to live closer and grow in the will of God.

## —BIRTHS—

**SHELLY** — A son, Roy Dale, was born May 4, 1946 to Bro. and Sr. Lester Shelly of Hatfield, Pa.

**HAYES** — A daughter, Colleen Elaine, was born March 11, 1946 to Bro. and Sr. Wilbert Hayes of Souderton, Pa.

**SMITH** — A son, John Allen, was born May 5, 1946 to Bro. and Sr. Matthew Smith of Fair Hill, Pa.

**SLABAUGH** — Ruby Ann, came to bless the home of Bro. and Sr. Monroe Slabaugh on April 30. Bro. and Sr. Slabaugh belong to the Sippo congregation.

**STARR** — Charles Randall was born to Bro. and Sr. Randall Starr of Mooretown on April 10.

## —MARRIAGES—

**CHARLES-BYER** — Before a large group of friends and relatives, Sr. Mildred Byer, daughter of Bro. and Sr. Ralph Byer of Upland, and Bro. Kenneth Charles, son of Eld. and Sr. Jacob Charles of Hamlin, Kansas, were united in marriage Thursday evening, May 16, in the Upland church. The bridegroom's father performed the ceremony. The couple will leave California soon to make their home on a farm in Brown County, Kansas.

**KITNER-ADAMS** — On Thursday evening, May 9, in a beautiful but simple wedding performed at Messiah Lighthouse Chapel, Harrisburg, Penna., with many friends witnessing the occasion, Miss Ruth E. Adams, and Mr. William Kitner, both of Harrisburg, were united in the bonds of holy matrimony by Eld. Joel E. Carlson.

May God's blessing attend this couple through life.

## —OBITUARIES—

**HEISTAND** — Emma S. Heistand, passed away at 5:15 p. m. Tuesday, April 16, at the home of her sister, Mrs. Samuel Gish, Mastersville at the age of sixty four years, seven months and sixteen days, after an illness of eleven weeks. She was born in Rapho Township, a daughter of the late Franklin and Barbara Shelly Heistand, and was a faithful member of the Brethren in Christ Church of Mastersville. She is survived by five sisters: Mrs. Samuel Nornhold, Manheim; Mrs.

(Continued on page thirteen)



# THE CRISIS OF CHURCH AND STATE

Everett W. Palmer

THE achievements of the early Christian fellowship were remarkable, in fact, phenomenal. As an indication of the quality of their courage, they began their work and had their first success in Jerusalem, the stronghold of their opposition, the place in which Jesus had been arrested, tried, and crucified.

Within two months after witnessing the suffering of Jesus they were teaching and preaching with vigor and convincing power in the streets and public places of Jerusalem. The boldness and audacity of their work, as well as its effectiveness, won them a large public esteem and sympathy. But, when the slow wheels of government began turning the leaders were arrested and thrown into prison. The prison, however, did not hold them. They escaped miraculously during the first night. When morning came the authorities ordered them brought up for trial. And, as the messenger returned to report the prison break another messenger came running to tell that these men were standing and preaching from the steps of the temple, of all places. Again they were arrested and this time brought directly to the tribunal. Confronting the men who sent Jesus to His death Peter and the other disciples refused to compromise their purpose and declared, "We ought to obey God rather than men." With those direct and lucid words Peter enunciated a principle which is at the center of what many students of world affairs declare to be the most crucial issue in this generation, "The Crisis of Church and State," the problem of whether we shall give our highest allegiance to the voice of man as represented by the State or to God.

Thoughtful people throughout the world have been realizing that this is a generation of transition. Not since the Renaissance has the world come to such a general upheaval. With the dawn of the Renaissance the Middle Ages died and what we have been pleased to call the Modern Age was born. Now, once again, old ways are being challenged and many theories and principles commonly accepted by this passing age are proving their inadequacy. There is confusion, uncertainty, tension; men are groping in the dark. Two contradictory voices are heard. Some cry that salvation for man must be found in man himself, that therefore, he must make the State his God and obedience to it his religion. On the other hand are those who declare that man's salvation comes primarily from God and hence, man ought to give God his highest allegiance. That is the crisis of this generation.

In the more primitive life of the human race what we call the State, or Government, exercised the rather limited function

of preserving internal peace and order through the enforcement of common law and protecting its members from attack by foreign enemies. Later the function of government extended to an interest in the economic welfare of at least some of its citizenry and began to concern itself regarding satisfactory trade agreements and colonial possessions. The last 100 years, particularly the last 20 years, witnessed an unusual expansion in the interests and functions of government. During this time the State has assumed a large responsibility for the education and health of its citizens. It has concerned itself about working conditions and living conditions, about maximum hours and minimum wages, about the special protection of women and children, about transportation and communication, about the preservation of natural resources, about the poor and aged, the physically and mentally handicapped. It will even advise us as to the weather. Far reaching developments such as these have taken place in the civilized portions of the world. We are aware of their social benefits. And, despite the blunders and abuse which such efforts have made possible, we would not want to go to the old ways. The State has been the means of channeling our united effort and through what we call governmental services we gain freedom, comfort, and protection from risks and pain we otherwise would not have.

However, as fine as these benefits are, there are those who would use them as a springboard to leap backwards into old tyrannies. Abetted by this trend they would enlarge the responsibility of the State to include the whole life of man, his intellectual, cultural, moral, and religious life. They would expand the function and authority of the State until it is supreme, obedient to nothing and to no one, other than the expediences of its own existence. They would insist it has the right to say what truth is and what good is, without contradiction. They would say the State is absolute, final, and supreme. To put it in the words of Mussolini, "nothing against the State, nothing outside the State, everything for the State." That is to say that the State is God and obedience to it is the only true religion. Such a theory is not without supporters in this country.

What happens when the State is supreme? It means that there cannot be a free and unhampered following the truth. When the State declares itself supreme, its morality degenerates to a mere expediency and its progress becomes a movement backwards into barbarism. When the State declares itself supreme then it insists that the Church shall become its servant, its

slave. The Church must not have a prophetic voice, it must not bring the thinking and conduct of men before the judgment of the eternal standards of a Living and Omnipotent God. No, the Church must serve as a mouthpiece for the State, and why not, since the State is God? When the State expands its activities and responsibilities to include the whole life of man, when it claims the authority to make man what it would have him be and exacts from him his highest allegiance, then freedom is replaced by tyranny, then truth is thrust aside and ignored, then the Church must betray its purpose or enter martyrdom.

The paganism of the totalitarian state does not happen by accident; rather it comes as a natural result of conditions which make it inevitable. Those very conditions are potential with us. The paganism of the totalitarian state can exist in a democracy as well as in a dictatorship. A recent student of political science has likened a government in its relationship to its people to that of a water gauge to a steam boiler. The level of water in the gauge indicates the level of water in the boiler. Just so the State is the indicator of the ideals, the goals, the attitudes, the conduct of the majority of its people. It may be sluggish in its response but its response is inevitable. When the majority of the people of any nation are pagan, then their government will be pagan, whether it be a dictatorship or a democracy. There must be some final, some supreme authority for man. If it be not what we mean when we say God then it must be the State. Wiggle and squirm all we may there is no other alternative. Certain liberals, thinking themselves too intelligent to be religious yet shrinking from the crude absolutism of a totalitarian state, have believed man could occupy a jockeying ground between the two without the necessity of making a final declaration of allegiance to one or the other. But that is a fallacy of superficial and sentimental thinking already exposed, condemned, and going with the passing age. Somewhere man must have his absolute else he has no basis for standards of excellence, no foundation for law and, hence, no ground for a human existence. This authority we rest in Almighty God or we place it in man as expressed through the State. If we make our absolute the authority of man as necessarily expressed through the State then that State inevitably is a totalitarian State and its rule is a paganism destructive of human values whether it be in the political framework of a democracy or a dictatorship. And, such a State inevitably comes into being when a substantial majority of a nation's people give their highest allegiance to the voice of man. So Hitler ruled Germany. There the line of conflict was clearly defined. The choice was plain to



everyone. Here, however, the danger is that there is no consciousness of conflict. We are so emersed in a naive secularism that we fail to recognize an increasing paganism in our attitudes on fundamental matters. Let it be known that the factors which can make this nation into a totalitarian State, whatever our form of government may be, are becoming increasingly dominant in our life as a people.

It is time for the Church to assert its right to serve as the teacher and conscience of the State through an alert, informed, and thinking membership. For 19 centuries whenever the Christian Church has been vigorous and obedient to its purpose it has been characteristic that people known as Christians should outthink the unChristian world of their generation. The trouble with much of Christianity in the United States today is that it is dead from the neck up. Its ranks are cluttered with people who have a kindergarten conception of what Christianity really means and who make little or no effort to tussle with the problems and tensions of this day in the light of Christian principles. Such people, despite their sympathies and sentiments, are but rubber stamps for the opinions and practices of a pagan society. The forces of the opposition are not apathetic. Why should we be intellectual drones and parasites when we serve the Living and Triumphant Christ? It is redeemed minds we need.

Also it is time for the Church to assert its right to leadership through the quality of its living. Primitive Christianity not only out-thought but out-lived the pagan world. Why should not that characterize us? The chief criticism of the Church by the now pagan world is not directed against its purpose and the teaching it would enforce, but rather against the quality of its life. They say that the way we Christians live as a group fails to give authenticity to what we would teach and be. They ask, "Why should we accept with seriousness the claims of the Church when those who represent it to the world are not different from the World?" That there is justified ground for their accusation is reason for our deep shame and repentance.

When we, the Christians of this nation, demonstrate the quality of thinking and living that should characterize disciples of Jesus then we can begin to remind Americans that the highest allegiance of every citizen is not to the State, but to God. Then we can recall America to the principle of its founders, "Under God the people rule." Then we can assert, with some reason for being believed, that the Church exists as the conscience and teacher of the State, that it does serve as the voice of the Living God before whom nations as well as individuals stand in judgment. Only as we make constant effort can such values be achieved.

The time has come when a great awaken-

ing must occur in this land. It is typical of human frailty that we are most oblivious to disaster when disaster is the nearest to overtaking us. We slip along in the current of events unaware of the need for struggle and for change until the roar of the falls becomes a crescendo in our ears and the disaster we could have averted is upon us. So fell the reign of Belshazzar. In an hour of great feasting and merriment the hand wrote upon the wall. So fell mighty imperial Rome. Thus occurred the tragedy of the Christian Church in Russia. Thus it came to Germany. And so it is coming to us. There is already thunder in our ears if we will but listen. The time has come to recall America to the principles of its founders, to assert the supremacy of Christ, to strengthen the Church in its God-given function as the conscience and the teacher of the nation, to make alive in every man's mind and conscience the Eternal Truth once so boldly declared by Peter. God calls us to this. His Grace is sufficient for our need.

Acts 5:29. "We ought to obey God rather than man."

—Expositor & Homiletic Review.

## Obituaries

(Continued)

Abram Heisey, Manheim, R. R. 2; Mrs. Samuel Gish, Mastersonville with whom she resided; Mrs. John Showers, Manheim; and Mrs. Elmer White, Mt. Joy R R 2.

Funeral services were held on Friday, April 19, at the home of her sister Mrs. Samuel Gish, Mastersonville, at 1:30 p. m., with further services in the Brethren in Christ Church, Mastersonville at 2:00 p. m. Those officiating were Eld. Monroe Dourte at the house and Bish. J. T. Ginder and Eld. Henry Musser at the Church. Interment in the adjoining cemetery.

**KRAYBILL**—David N. Kraybill, son of the late Daniel W. and Mary A. Kraybill, was born in Lancaster Co., Pa., on July 1, 1867, and died at his home near Thomas, Okla., April 22, 1946, at the age of 76 years, 9 months and 22 days.

In the year 1884 he, with the Kraybill family, left the state of their nativity to locate in Dickinson County, Kansas, where he resided until 1893 at which time he came to Thomas, Okla. and homesteaded the farm on which the Bethany church is located. He has since lived in this community, having been a resident here for over 53 years.

David was converted when he was 27 years of age and united with the Brethren in Christ Church. During these many years he continued to remain faithful to God and loyal to his church, attending services regularly when his health permitted.

There remain to mourn their loss four sisters and one brother: Mrs. J. E. Nissley and Ms. Mayme Tingle of Pasadena, Calif., Mrs. M. G. Engle of Abilene, Kansas, Mrs. I. G. Engle and the only remaining brother, Benjamin of Thomas, Okla., with whom he made his home for the past fourteen years; also many other relatives and friends.

David's father preceded him in death 47 years, his mother following 33 years later. Two brothers, Aaron and Jonathan, and one sister, Alice, passed away in early childhood. Later a brother, Jesse, of Topeka, Kansas also went to his reward.

Having been afflicted all his life, our brother welcomed the summons to come home. In many of his public testimonies he spoke of going to his eternal abode and loved ones over there.

Funeral services were held in the Bethany Church with Bish. Eyster in charge, assisted by Eld. P. B. Friesen. Interment made in adjoining cemetery.

**STRICKLER**—Rolandis Strickler aged 90 years, died May 4, 1946 at the home of his son and daughter-in-law Mr. and Mrs. Charles Strickler, Washington Boro. Death was due to infirmities of age, following six month's

illness. Bro. Strickler was born in York Co., April 11, 1856, a son of the late Joseph and Catherine Strickler and resided in Lancaster County for the past 80 years, where he was a farmer until 1940.

He was a faithful member of the Brethren in Christ Church for many years. He will be missed in the congregation as well as in the neighborhood.

Bro. Strickler was married to Caroline Bittner who preceded him in death a number of years ago. The following children survive: Fannie, wife of Cyrus Frey, Conestoga R. R. 2; Charles, Washington Boro at whose home he resided; Mary, wife of Jacob Frey, Washington Boro; Paul, Washington Boro. Fifteen grandchildren, twenty-two great grandchildren, one great, great grandchild, and one brother Obed Strickler, Wildwood, N. J. also survive him.

Funeral services were held Tuesday, May 7 at 1:30 p. m. at the home with further services at 2:00 p. m. at the Washington Boro Church of God. With Bish. Henry N. Hostetter, Bish. C. N. Hostetter, Sr. and Rev. Weaver officiating. Text Job 5:26. Interment in adjoining cemetery.

**WOODS**—Charles D. Woods, of Thompsonstown, Pa. passed away at the Lewistown Hospital, April 25, 1946, aged 79 years 8 months and 13 days. He was a member of the Brethren in Christ church at Cedar Grove for about 10 years. Surviving are: one daughter, Mrs. Minerva West of Mifflintown, two sons, J. Stewart Woods, Thompsonstown, and Glenn I. Woods, Harrisburg; 13 grandchildren and 14 great grandchildren.

Funeral services were held April 28 from the home of his son J. Stewart at 2:00 p. m. with further services at the Locust Run Evangelical church, at 2:30. Services in charge of Eld. P. W. Goodling, Eld. Harvey Lauver, assisted by Rev. J. F. Bingham of the Evangelical Church. Interment in the Locust Run cemetery.

**LEBECK**—Samuel Lebeck, was born April 8, 1866 and passed away May 4, 1946, at the age of 80 years, and 27 days.

He is survived by his widow and the following daughters: Mrs. Clayton Wert, Carlisle; Christena, Harrisburg; Mrs. William White, Philadelphia. Lenora, New York City and Mrs. Paul Krietzler at home. Also the following brothers: John and William of Stayner, Ont., Can.; P. J. Lebeck of Detroit, Mich., and two sisters Mrs. James Laung and Mrs. Paul Schell, both of Ontario, Canada. Also 11 grandchildren and one great grandchild.

Funeral services were held in the Mechanicsburg Brethren in Christ Church on Wednesday, May 8, 1946 at 2:00 p. m., with Eld. Edward Wenger officiating, assisted by Eld. Ben. Myers. Interment was in the Mechanicsburg cemetery.

## Editorial

(Continued)

and methods throughout the Church. We can achieve a far greater degree of harmony if we determine to do so. Probably one of the most deplorable features of our present circumstance is that there are those who see no necessity, nor ever desirability for greater unity.

There are two possible sources of strength. One is in sheer weight of numbers. We do not have that nor are we likely to achieve it in the foreseeable future, even though we should throw down all the bars. Nor is it conceded that it is desirable even if it might be possible, since that would constitute merely human might. The other is in such concentrated, unified and loyal adherence to common purposes that the impact will be clear-cut positive and dynamic.

Which way will we take? Or will we try to straddle the fence? May God grant that we will take the right way—His way. "Not by might nor by powers but by my spirit saith the Lord."

J. W. H.



# Our Sunday Schools

This Department, conducted by the General S. S. Board, appears in the first issue of each month. All material for this Dept. should be sent to C. W. Boyer, Sec'y. 2223 N. Main St., Dayton 5, O.

## The Sunday School Teacher A King

(PSALM 34:11)

C. R. Heisey

WHAT a prince of a man it was who said

"Come, children, listen to me,  
And I will teach you reverence for the Lord."

Though a warrior and a king, the sweet singer of shepherd fame who directed the destinies of one of the greatest nations of the earth, God's chosen people, was not ashamed to teach children.

'Tis but to laugh at the "wise acres" who dubbed Robert Raikes and His Sunday School children "Bobby Wildgoose and his ragged regiment."

Teachers of youth are among the true peerage; their work is honorable and their reward will be glorious for to those who turn souls to righteousness is the promise of shining like stars forever and ever.

Perhaps the boys and girls of Gath had made sport of David in his seeming madness, and if so, he aims by teaching the rising race "reverence for the Lord," to undo whatever of mischief he had done aforetime and thus secure the future of his nation. He must have drilled this deep into his people for the Jews still spend no less than 325 hours a year instructing their sons and daughters. If it was truly the "fear of the Lord" what a power they would be! As it is you can't destroy their race. They are everywhere.

Children are the most hopeful persons to teach. Wise men who wish to propagate their principles take care to win the ear of the young.

Last year we were told by a Russian that 60% of the people responsible for Russia are under 40 years of age, which means that 25 years ago they should have been Sunday School boys and girls, but they were not taught "reverence for the Lord." Every now and then we read something of "Sunday Schools for Communism" in our own country and our far-sighted statesmen have feared the power therein. So has Communism flourished.

How did Mussolini change the face of a country, and, for a time, shake the complacency of the world? Was it not by instructing the children, who should have been in Sunday School learning to "reverence the Lord," to reverence Il Duce and his Fascism?

And Nazism, that nasty scourge of Europe and terror of the earth and sea and sky—how did Der Fuhrer proceed to lay

the foundation for its success? Was it not by training up the children of Sunday School age, not in the way they should go, but rather in the way he would have them to go? The earth will never be the same because he did so.

Sunday School Teachers, you are Princes and Princesses of the *Prince of Peace* who is *The Way, The Truth, and The Life*. "What you know, declare" (Job 34:38). Pray, "Open mine eyes that I may behold wondrous things out of thy Law" (Psalm 119). "In addition to what I see, do *Thou* teach me" (Job. 32:32).

The Robert Raikes' plan for educating the little street "savages" was considered a "wild and fruitless" enterprise. Wesley thought differently, for he wrote: "I verily think those Sunday Schools are the noblest institutions which have been seen in Europe for some centuries, and will increase more and more, provided the teachers and instructors do their duty."

Historians are agreed that it was not only the widespread revival under Wesley and Whitefield, but the accompanying educational movement of the Sunday School that preserved Great Britain from the horrors of the French Revolution.

The fate of a world lies in the laps of those who teach the children. So far as they can be taught by word of mouth, or learned by the hearing of the ear, we are to communicate the faith and fear of God, inculcating the principles and practices of piety.

We should be winning and attractive to those we would teach, bidding them "come." We must get them away from where they ought not to be and try to occupy their minds with better pursuits: for we cannot well teach them while their minds are full of other things. We must drive at the main point always, and keep the "fear of the Lord" ever uppermost in our teachings, and in so doing we need to have had personal relationships with the Lord which we may discreetly cast into the scale by narrating our own experiences and convictions.

What will America be tomorrow? 36,000,000 boys and girls are growing up without any religious instruction! Are those who attend our classes instructed in the fear of the Lord?

### A Teacher's Resolution

"I will teach you not the courses of the stars nor the nature of things, nor the secrets of the heavens, but the 'fear of the Lord.' The knowledge of such matters without fear, puffs up; but the fear of the Lord without any such knowledge, can save."—*Lawrence Justiniani*.

—Upland, Calif.

## Creating The Worship Atmosphere

SUGGESTION and imitation are operative forces which aid in building a worshipful atmosphere. A child has the fewest inhibitions possible, and hence what he sees others do, he puts into action as soon as possible.

In working out the power of a worshipful atmosphere in the child's life you must put it dynamically into his environment and use it with feeling.

In the Sunday school the feelings aroused, the emotions stirred and the general impression made through impact upon the child's personality constitutes its atmosphere. We create an atmosphere in terms of what we do.

The teaching staff can construct the atmosphere through their marks on the opening exercises, the spiritual reverence they bring to the service, order in the room, and the solemnity which prayer and song produce. The dynamics of the atmosphere thus generated will have a decided impact upon the child's life and will create similar phases where he can put these elements into practice.

This creative power of atmosphere works through suggestion and imitation. What the child sees, hears and participates in will work itself out in his own character situations. Reverence in the atmosphere, for example, will become reverence in the child's life for, like a machine, what goes into the child's mind comes out on the action side similarly colored.

Everything in the school should be directed toward building a sense of God's nearness, communion and spiritual meditation. The prayers, songs, exercises and all other group actions must be characterized with a devotional attitude. There is no place for rowdiness, loud talking during singing or praying, whispering while the Bible is being read, or any other types of noise while the leader is bringing the devotional message.

Such actions only mar worship and create a sense of the worldly rather than a feeling where the dominant note is meditation and spiritual quietness.

Worship should be blended into a whole of spiritual radiance. The attitude of the teacher's and the leader's actions must be pointed solely toward this end. Spiritual radiance cannot be defined, but it is that intangible something which we feel when we enter a worshipful atmosphere. The group is enhanced with the songs, the prayer voices touch the spirit of those who are communing with God, and everything is charged with spiritual feeling.

The issue is how to develop this technic of worship-building. It can be accomplished by possessing a beautiful, radiant Christian personality as the first essential. Your own life as leader must be in a



# RECRUITING THE CHURCH THROUGH THE SUNDAY SCHOOL

Henry G. Brubaker

THE great task of the church, as given to her by Christ, is her missionary obligation. Through the years the church has attempted to fulfill this missionary obligation by and through auxiliary or helping organizations. The Sunday School has been one of these helping agencies.

One of the great problems of any church is to reach all the people in the community who should be reached for Christ. Many churches turn this over to the Sunday School as the agency organized and geared to extend the work of religious education to an ever greater number of people. The extension phase of the Sunday School work ever aims to seek out the unchurched people of a community and make available to them active service of a missionary nature.

Some Sunday Schools take this missionary burden and responsibility seriously by organizing and manning a missionary department. The function of this missionary department is to select people from the Sunday School to send them out as missionaries to the non-Sunday-School-going people in the community and to give them repeated missionary calls and invite them to attend Sunday School. Also if they find shut-ins or "shut-outs," such as; the sick, and invalids; or servants, bus drivers, employees who must work on Sundays, and all others who are shut-out of the Sunday School and church by irremediable circumstances, they turn them over to the Home Department, or take

sphere where worship is natural and meditation habitual. You will never create a worshipful sense among children unless the same marks your own personality.

Control every element which enters the exercises. Loudness gives birth to similar noise, and a lack of attention produces a like reaction on the part of the other children. Like flashes itself back at you as like. Irreverent announcements, mirthful stories and similar things cannot charge the child's spiritual being with elevating motives.

Direct the activities toward building a sense of God among the children. Lead the group to Him through prayer which is graded to their experiences and needs. Sing songs in which the children are able to take part with understanding. Make the service fervent with feelings and strive in every meeting to bring someone nearer to God.

Surcharge your work with zeal in child winning, and let your concern be about shaping character according to the Master's pattern.—S. S. Digest.

them on as correspondence students of the Sunday School.

This missionary department would also provide or formulate a workable plan to extend the social life of the Sunday School to those who are "shut-outs" for some reason or other. The extension of the social life could be accomplished through frequent calling on individuals by the Sunday School missionaries, by occasional home social gatherings, and by seeing that all the correspondence members of the Sunday School are kept fully informed through the mails or otherwise, as to

## Review Poem

SECOND QUARTER SUNDAY SCHOOL  
LESSONS, 1946

FRIENDS OF JESUS

Fannie E. Davidson

I

*He was the friend of everyone,  
From child to ruler, hearts were won.*

II

*They followed when they heard Him call,  
Left business, parents, friends and all.*

III

*So much they could not understand,  
As He explained their minds expand.*

IV

*Though Peter often failed the test,  
His rock-likeness was manifest.*

V

*Two brothers learn that tolerance,  
Will oft the Christian way enhance.*

VI

*When each one seeks the others good,  
There's love within the brotherhood.*

VII

*By faith we rid our hearts of doubt,  
And perfect trust puts fear to rout.*

VIII

*The wealth of earth will not give peace,  
Salvation's joys will never cease.*

IX

*She gave her best to her adored,  
The ointment used was love outpoured.*

X

*He trained the twelve to fill the need,  
From sin and sickness men were freed.*

XI

*He taught each has a cross to bear,  
A place to serve, and need for prayer.*

XII

*Communion sweet within the vine,  
Hearts bound as one by love divine.*

XIII

*The great commission sent them forth,  
To others, east, west, south and north.*

—Upland, Calif.

that which the school is doing. A Sunday School bulletin could be published every week which would show all the activity of both the Sunday School and church. It could also include a listing of good books which could be secured either at the Sunday School library or the public library. Anything else could be included which would be helpful to these "shut-outs."

It is first necessary to recruit the Sunday School before the Sunday School is able to help recruit the church. Dr. Clarence H. Benson thinks that a growing church must have a supporting Sunday School with an enrollment that is two and one-half times that of the enrollment of the church. That means a church with a membership of two hundred on the roll, must have a Sunday School with five hundred on the roll. Otherwise the church will slowly dwindle and die out. A growing church means that a growing Sunday School is giving vital and substantial support.

The growing Sunday School is always an evangelistic Sunday school. Every Sunday School teacher recognizes fully his or her strategic position as an evangelist. The teacher must always have something to offer the pupils when they are sent in by the Sunday School missionaries. The pupils are not going to continue to come to get a "lot of nothing." The teacher must drink daily at the fountain of all spiritual knowledge and wisdom in order to interpret Scripture in terms of every day life.

It is generally granted that the average church pays much less attention to the converts of the Sunday School than she does to the converts of a revival meeting. Often the church does not know that there was a convert in the Sunday School because no system is worked out to report a convert to the pastor or responsible person. This tends to neutralize and minimize the work of the Sunday School. At the same time the church in this way unintentionally militates against herself, in that she does not avail herself of the recruiting possibilities through the Sunday School. This discrimination against Sunday School converts also forces many of the Sunday School converts to be turned away and many times they never find a church home.

The average congregation needs to repent of her shortcoming at this point, and see to it that the sheaves are gathered into the church immediately after the Sunday School has harvested them.

The awake and enterprising church will stand by in firm support of the evangelistic efforts of the Sunday School. The growing church will see to it that there is no lag in time after the Sunday School pupil is converted. There will be a close

(Continued on page sixteen)



# AWAKENING

Joseph H. Smith

**M**ODERNISTIC preaching (if it may be called preaching) lulls the soul of men to sleep—and, we fear, it is a sleep of death. Much church activity, and that with some official recognition, may be deceiving some into the presumption they are saved and spiritual, whereas it is the fact (as we heard an eminent pastor proclaim it in the presence of a hundred preachers and a thousand Christian people), that “much of the work of the church of our day can be prosecuted, and is often successfully performed, without either the witness of the Spirit or the new birth.”

John the Baptist sensed the absence of the vital motive of Repentance in those stately church members and officials who came out to patronize his ministry when it had become popular, and he charged their dormancy upon their *not having been “warned to FLEE from the wrath to come.”* Evidently their priests and proselyters were so absorbed in churchism, and so complacent in the supposed “eternal security” of the seed of Abraham after the flesh, that the alarm bells of any future peril, because of their personal sins and the rottenness of dead men’s bones that were without their whitened sepulchres, had long been muffled; and they stood and thanked God they were not as other men—not even as this poor publican by their side.

A like slumber even to a stupor is upon the moral consciousness of many who consent to be baptized and come into the church, to help swell the preacher’s numerical statistics, aid the budget a little, and lend an air of religious respectability to a man’s own home and perhaps a little air of righteousness to his business, but with no serious thought as to his eternal safety, or a saving faith in Jesus Christ with actual repentance of sins and change of life. Their respectability and very mild religiosity is but the church embroidered nightrobe of their sleeping souls. They have never been awakened by the warning to “flee from the wrath to come.”

Absence of Judgment-Day preaching is a signal of a backslidden church, which will soon turn into a dancing hall with wine tippling of worldly pleasures and vanities, and that in the golden vessels of God’s own temple, until the “handwriting on the wall” is at length found to be a prophetic inscription of their doom. Not one minister out of a thousand nor one church member out of a thousand, seems either able or disposed to read any handwriting of God in the perplexity of the nations and the passivity of the churches of our day.

Nor will our own absorption in the Bridegroom appearing of the Lamb of God for His own, suffice to rouse the slumbering world to its peril. The world has no interest in that! That only concerns His fiancée! The fact is, the echo of the cry to the saints, “Behold the Bridegroom cometh! Go ye out to meet him,” will strike terror to them to whom His coming shall be “as a thief in the night.”

A Gospel with no Eschatology is sterilized and has no power to propagate righteousness and beget a hope of eternal life. Let it be known by all saints and let it be heard time and time again that Christ is coming again; that His coming is without a sin-offering; and, that His coming is to judge all men.

And the day of His coming will be, at once, the induction of all saints into their inheritance of everlasting rest and glory, and the inauguration of “the great day of his wrath upon them that know not God and obey not the Gospel of His Son.”

We venture there would not have been one-third as many suicides as there were last year in the United States, if the present generation had heard as faithful preaching of God’s Word on things hereafter as their fathers and grandfathers had heard. But surfeited with milk-and-water sentimental plaudits of God’s humaneness and His unflinching love of sinners, with no compensating stimulants in revelations of truth concerning His hatred of sin, a whole generation has fallen into deep sleep, from which many shall never be awakened till the shrieks of the damned shall be their welcome into the regions of outer darkness and the realms of endless torment. We must give future Judgment, everlasting punishment, and hell fire a like place in our preaching to that which it has in the  
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## A Promise

Gen. 28:15

Fannie E. Davidson

*I am with thee,  
And will keep thee,  
Any place thy feet may go;  
Naught can harm thee,  
Nor alarm thee,  
I will conquer every foe.*

*For my power,  
Every hour,  
Keeps thee safe from day to day;  
’Neath the cover,  
Of my feathers,  
Thou canst sing a joyful lay.*  
—Upland, Calif.

preaching and writing of the apostles. Our own delight in the hope of Heaven must not deafen our ears to what God says concerning the terrors of hell, which somehow or other He would have sinners awakened to fear.

They may persist in their wickedness and be lost in spite of all warning and reasoning and pleading. But though this be so, yet will not their blood be required of us if we, as faithful watchmen, have warned them in due season. And if upon the other hand, though our preaching may have cost up the praise and the pay and the place the aesthetic in our churches may control, and perhaps entail scorn and even scourging of one sort or another, yet if we have “shunned not to declare the whole counsel of God,” but have refused to cry peace when there is no peace, some souls may have taken the warning, and turned from wickedness unto righteousness, and from the power of Satan unto God. And these will be our lasting friends throughout all eternity.

Oh, beloved, let us find some way to add an emphasis and an imperativeness to our meaning and our words and our tones as we cry:

*“Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.”—Selected.*

## Trumpets of Uncertain Sound

(Continued from page five)

most renowned banner.

These uncertain sounds may make pleasant theological frosting to tickle perverted appetites. But they give no evangelical nutrition to supply soul vigor and to promote church progress.

We, the Brethren in Christ Church, claim the right to know what General Conference is authorizing. Is this too much when we are called upon to offer our lives, prayers, finances, talents, love and devotion to her worthy cause?

Have we not played long enough with compromise and modernism? Let the trumpet give a certain sound, and men will arise and prepare for the battle.—*An Unworthy Child Who Loves Truth.*

## Recruiting The Church Through The Sunday School

(Continued from page fifteen)

co-ordination and working together of the church and Sunday School. The church will at once solicit the converted pupils to enroll them as members of the church and bring them in whole-heartedly. The church admission procedure of a thriving church is just as carefully planned, and as efficiently organized as is the missionary activity of the Sunday School.

—Upland, Calif.